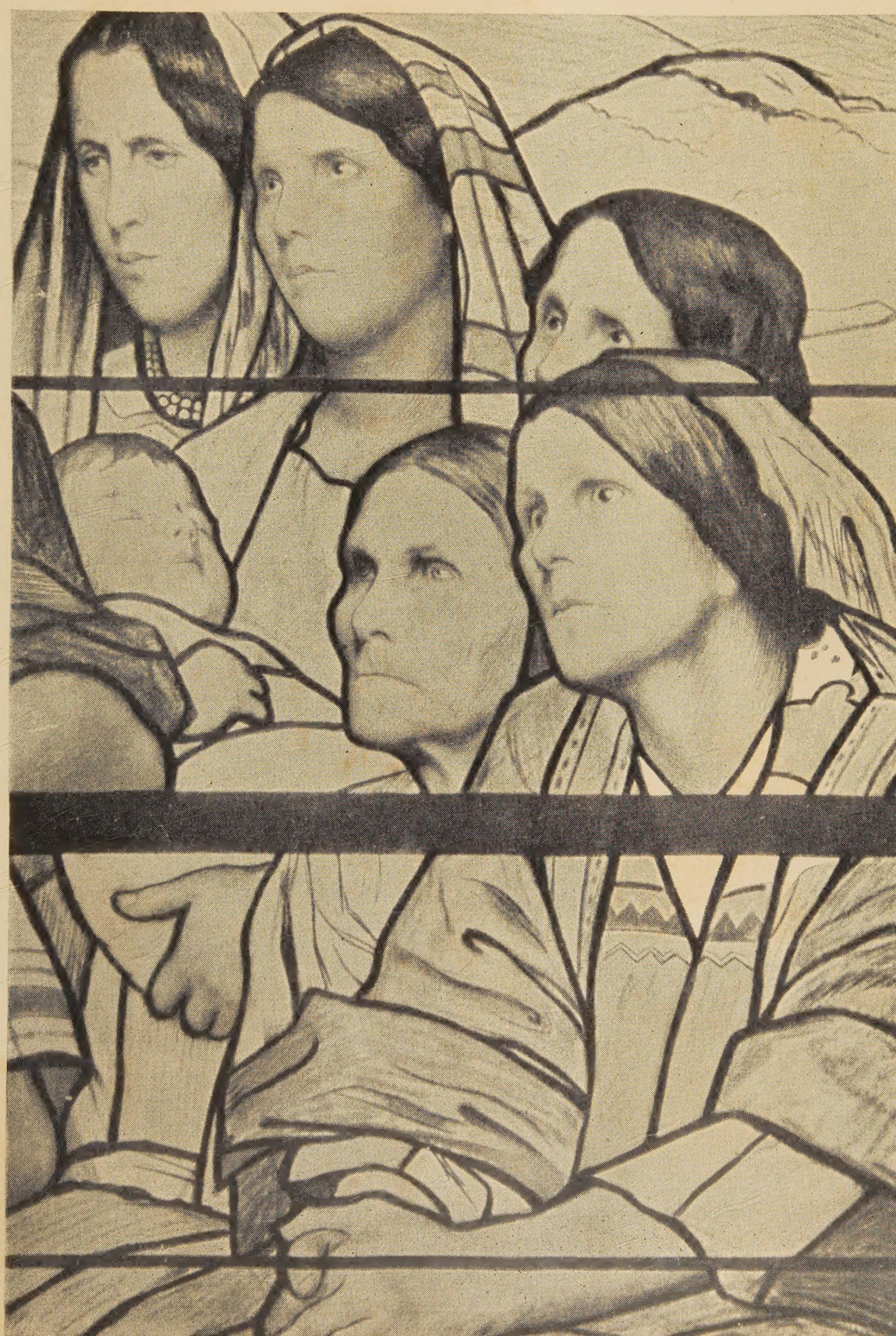
WORLD CALL

Evangelism
Number



"The common people heard him gladly"

ebruary, 1937
Price 15 cents

World Call

VOLUME XIX FEBRUARY, 1937 No. 2

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Circulation Corner

A December Record

December was an unusually busy month in the subscription department of WORLD CALL. Always there is a large number of subscriptions expiring and being renewed in this month. Imagine our joy, however, when the final reports indicated that our receipts for December, 1936, totaled $8,393.41 (all but $569.85 from subscriptions). This compared with $6,947.35, the amount received in the same month a year ago. Indeed, it is necessary to go back to 1925 to find a more favorable December. In that year receipts for December were $11,262.07, but represented a smaller number of subscriptions, for the rate was $1.50 instead of the special dollar rate which held through the past December.

Congratulations on the December issue of WORLD CALL and especially the cover.

RUSSELL M. BYTHEWOOD.

Lincoln, Nebraska.

One of the most forward-looking papers of the day is our own WORLD CALL, representing the local church in its outreach to world problems.

C. M. RIDENOUR in *West Seattle Christian Church News. Seattle, Washington.*

Last night I took to a thorough reading of the December number of WORLD CALL. I had really not given the magazine attention of that sort for a long while. My enthusiasm aroused by the reading prompts me this next morning to write you a note of congratulation and best wishes. What variety and excellence in the articles! and the newsy quality! and the pleasing format, illustrations, etc.! I as a Disciple am proud of this publication. The editors are worthy of all praise. Continued success to you.

JOHN CLARK ARCHER.

Yale University.

From Miss Florence A. Mills, former missionary to India and Puerto Rico, comes word that she is heading up the World Work department of University Church, Des Moines. Cooperating with Mrs. Hogewoning, WORLD CALL secretary of the missionary society, her committee has asked a man member of the group to assist in securing WORLD CALL subscriptions from new members of the church who were given free subscriptions to the magazine last year. In an annual series of World Work presentations, Miss Mills is planning to have one evening devoted to WORLD CALL.

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The Threshold

Our Cover

Our cover this month is from Eugene Burnand's "The Sermon on the Mount." It is from the right panel of an art window. In the central section of the complete work appear Christ and the apostles. At the left is a group of men. The panel which we reproduce is the women's group. Looking upon the earnest countenances of these humble women, one recalls with new appreciation the comment of the Scriptures that "the common people heard him gladly." We feel that this work of Burnand is especially appropriate as a cover for our Evangelism Number. The copyright is held by Berger-Levrault of Nancy, France.

Temperance Sunday

Sunday, February 21, is Temperance Sunday. The Department of Social Education and Social Action of the United Christian Missionary Society urges that every church in the brotherhood use this day for temperance education. There is an increasing feeling that repeal not only failed to solve the problem of drink but increased it measurably. Nothing of consequence can be accomplished in the field of legislation until new foundations of education and moral conviction have been built. The church can do something about this and should plan to make adequate use of Temperance Sunday. Offerings taken on this day for temperance education may be sent to the Department of Social Education and Social Action, United Christian Missionary Society, 222 Downey Ave., Indianapolis, Indiana.

It Was Lincoln Who Said

"The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act, as the destroyer of liberty, especially if the sheep was a black one. Plainly the sheep and the wolf are not agreed on a definition of the word liberty; and precisely the same difference prevails today among us human creatures."

—Abraham Lincoln, in address at Sanitary Fair, Baltimore, April 18, 1864.

"Monarchy itself is sometimes hinted at as a possible refuge from the power of the people. In my present position I could scarcely be justified were I to omit to raise a warning voice against this approach of returning despotism. It is not needed nor fitting here that a general argument should be made in favor of the popular institutions; but there is one point, with its connections, not so hackneyed as most others, to which I ask a brief attention. It is the effort to place capital on an equal footing with, if not above, labor, in the structure of government. It is assumed that labor is available only in connection with capital; that nobody labors unless somebody else owning capital, somehow by the use of it, induces him to labor. Labor is prior to and independent of capital. Capital is only the fruit of labor, and could not have existed if labor had not first existed. Labor is the superior of capital and deserves much the higher consideration."

—Lincoln's Message to Congress, 1861.

"The candid citizen must confess that if the policy of the government upon vital questions affecting the whole people is to be irrevocably fixed by decisions of the Supreme Court, the instant they are made in ordinary litigation between parties in personal actions, the people will have ceased to be their own rulers, having to that extent practically resigned their government into the hands of that eminent tribunal."

—Lincoln, in his first inaugural.

Easter to Pentecost

A CALL to Disciples of Christ to observe a period of tithing between Easter and Pentecost.

—That Jesus Christ may be taught, preached and exemplified in our day.

—That followers of Jesus Christ may have a more vital sense of partnership with God.

—That more members of the church, old and new, may be actively enlisted in the program of Christ.

—That the local church and its world causes may be triumphant in their service to humanity.

—That individual Christians may form the permanent practice of tithing as a minimum expression of their stewardship.

—That Christian work may receive a Christian proportion of the increased income of Christian people.

Plans and materials will be sent to ministers and churches later by Unified Promotion.

"World Call" Week

Many churches have indicated their intention of observing WORLD CALL Week. Numerous requests for plays and other materials and suggestions coming to the office indicate the growing place accorded WORLD CALL in the plans and programs of the local churches. It is not necessary to observe the week on the dates suggested, though many are doing so. The special book offer made for this week extends to March 15. The offer was printed on the outside back cover of the January issue. It may also be secured, together with suggestions for observing the week, by writing WORLD CALL, 222 Downey Ave., Indianapolis, Indiana.

New Council Secretary

The Council of Women for Home Missions is happy to announce that Miss Edith E. Lowry succeeds Dr. Anne Seesholtz as Executive Secretary. For personal reasons, Dr. Seesholtz found it necessary to resign as secretary of the Council. She will devote some time to research and study.

Miss Lowry has been closely associated with Dr. Seesholtz in administering the program of the Council during the past five years, and was secretary of the work among migrant families. Miss Lowry is a Baptist. After graduation from Wellesley College, she served for several years in the Department of Education and Publicity of the Presbyterian Board of National Missions. In 1927 she came to the Council as office secretary and assistant supervisor of migrant work, taking full responsibility for that work in 1929.

Maude Royden

Dr. Maude Royden, one of England's greatest religious leaders, arrived in New York, January 6, and the following day began a series of addresses in Philadelphia to launch the January-February cycle of meetings of the Emergency Peace Campaign that will carry her into 37 of the largest cities from coast to coast.

Miss Royden's schedule from February 1 is as follows:

February	1	Minneapolis, Minn.
	2	St. Paul, Minn.
	5	Spokane, Wash.
	7	Seattle, Wash.
	8	Tacoma, Wash.
	9	Portland, Ore.
	11	San Francisco, Calif.
	12	Fresno, Calif.
	14	Los Angeles Area
	15	Los Angeles Area
	16	San Diego, Calif.
	18	Tucson, Ariz.
	21	San Antonio, Texas
	22	Houston, Texas
	23	Dallas, Texas
	25	New Orleans, La.
	26	Birmingham, Ala.
	28	Atlanta, Ga.
March	1	Nashville, Tenn.
	2	Louisville, Ky.
	4	New York City

Dr. Royden comes under the auspices of the Emergency Peace Campaign which secured her as the feature lecturer of its winter series of 1,500 mass meetings and conferences in 1,000 cities, aimed at keeping the United States out of war and war out of the world. She is accompanied by her secretary, Miss Daisy Dobson. On the same boat came three British students, who will also participate in the campaign.

WORLD CALL

George Walker Buckner, Jr., *Editor*

Rose Stephens Rains, *Office Editor* — L. Madge Smith, *National World Call Secretary*

Contributing Editors: Stephen J. Corey, C. E. Lemmon, Mrs. W. F. Rothenburger, Edgar De Witt Jones, James A. Crain

VOLUME XIX — FEBRUARY, 1937 — NUMBER 2

The Question of Church Attendance

CONCERNING the question of church attendance much has been written and said in recent years. The lack of dependable records makes it difficult to arrive at common conclusions with regard to the problem. We question if the loss has been as great as some insist, but it is probably true that there are fewer people attending church today than a decade or two ago. Certain it is that Sunday school records reveal a general attendance loss which is not confined to any particular section of the country or brand of theology.

The Congregational Commission on Church Attendance of the Congregational-Christian Church has made an effort to get the churches of that communion to keep accurate records of their Sunday morning attendance. More than a thousand churches sent complete reports to the Commission in 1935. These churches have an average membership of 290 and can, on an average, seat 350 persons at a single service. The average church attendance indicated by these reports over a six-year period is as follows: 115.8 in 1930; 116.8 in 1931; 117.5 in 1932; 115.4 in 1933; 116.2 in 1934; 109.2 in 1935. Thus it appears that these churches are using on an average only 30 per cent of their available seating capacity and that not more than 25 per cent of their members are supporting their church in attendance. It is altogether unlikely that other communions differ greatly from the Congregationalists in these important respects. Certain it is that no other communion has made a more dispassionate study of its own problems in this field.

Increasing the Attendance

IN A RECENT book on *How to Increase Church Attendance,* by Roger W. Babson, the Commission's chairman, and others, there are set forth seven fundamental reasons for decline in churchgoing. These are said to be:

The loss of certain favoring influences,
Competing attractions,
The people's waiting mood,
The church's indifference,
The age's independent spirit,
The church's failure to concentrate on its fundamental mission,
The un-Christian character of church members.

As a positive program for improving church attendance this volume offers such suggestions as the improvement of the character of the membership, better buildings, better publicity, better sermons, better pastors and better programs of community service. In the report of the Commission Mr. Babson insists, too, that in churches where the attendance is recorded and reports made each Sunday there is a tendency for it to increase.

A Problem Deeper Than Technique

FOR whatever methods for stimulating church attendance the Congregationalists may discover, other communions will be grateful. But the problem, as they will testify, is one which goes far deeper than technique. It involves the complexity of modern life, the increased demands upon people's time and, above all, the developing in individuals of a sense of values valid for today. It is not enough for the faithful of the church to bemoan the fact that multitudes have forsaken the old way and that they alone can boast of knees unbowed to the Baal of a rising secularism. Too frequently such complainants are essentially self-righteous Pharisees whose "faithfulness" is conditioned in part by a lack of some of the opportunities for other and more varied activities which come to their lightly condemned brethren. Too frequently, too, they are unattractive in life and are by disposition and habit incapable of creating in a church that atmosphere which woos and wins men. The gospel of Christ is a radiant story of the love of God in human life. The great need of the church is to make that gospel central, a thing which can be accomplished only by Christians who have made for themselves the discovery of what Dr. L. P. Jacks has called "the lost radiance of the Christian religion." To recover that lost radiance is the church's need. Men turn as by instinct to the light and warmth of vital truth and love. A radiant church with a glowing sense of selfless mission will ever win the affections of men.

Mr. Hoover Supports the President

ALTOGETHER heartening was the statement made on January 10 by former President Herbert Hoover in support of President Roosevelt's efforts to secure the ratification of the child labor constitutional amendment. This amendment, as WORLD CALL read-

ers well know, must be ratified by eleven additional states (thirty-six in all) before Congress has power to regulate or prohibit the labor of persons under eighteen. Mr. Hoover's unequivocal support ought to expedite the movement for early ratification. From the former President's statement we quote the following:

> The President is right. The child labor constitutional amendment should be passed now. It has already been ratified by states covering a majority of the country's population. . . .
>
> I can say this to those who believe it should be done by states rather than the federal government . . . child labor outside of agriculture has diminished by 70 per cent in twenty years.
>
> But surely the thirty years in which such state laws have been strongly urged should be enough opportunity for recalcitrant areas to have arisen to their own responsibilities. Some of the states which have not ratified the amendment have set examples of the most progressive laws. But their industries suffer from competition of those states which refuse to give up this hideous advantage.

These are words which rise above partisanship and to a high level of courage.

An Alert Senator

THE day following Mr. Hoover's pronouncement in favor of the early ratification of the child labor amendment, Senator Bennett Champ Clark of Missouri introduced in the Senate a bill to make a crime the transporting or sale of goods manufactured wholly or in part by child labor to any state where child labor laws are now in effect. Senator Clark, who is one of the most scholarly, industrious and alert members of the upper house, based his bill on the recent decision of the Supreme Court holding valid laws prohibiting the transportation of convict-made goods to, or their sale in, states where such laws are in force. That the courts would likewise uphold Senator Clark's bill if it becomes a law would appear to be reasonable. Christian people interested in forward-looking social legislation will hope for the enactment of this bill. They will not, however, relax their efforts to bring about the early ratification of the child labor amendment in which they have long been concerned. If there is any legislative program now before the American people upon which church people ought to be able to present a united front, surely it is this. As Senator Clark has well said:

> Child labor is not only a relic of barbarism and a disgrace to our national pretensions toward humanitarianism, but it also represents a very definite bar to complete recovery or permanent prosperity. So long as it exists, it will accentuate and make permanent the oversupply of labor due to advances in the mechanic arts.

Let every resident of states which have not yet ratified the child labor amendment join hands with their fellow-citizens in the great crusade of the twentieth century to outlaw this "relic of barbarism."

Race Relations Sunday

RACE Relations Sunday comes appropriately on February 14, the Sunday nearest Lincoln's birthday. The day should be one of repentance, conciliation, understanding and appreciation; and Lincoln stood preeminently for just those qualities of heart and mind. His successor, Andrew Johnson, took Lincoln's position when he withstood almost alone the enmity of petty, vindictive men who made of victory a partisan triumph which justified the "carpet bagger" and "scalawag" and made the decade following the War of the States America's "Tragic Era." We like to believe that had Lincoln lived he might have given those years a different name. Instead, they left a heritage of bitterness and sense of injustice which postponed intersectional reconciliation and aggravated interracial misunderstanding. Let the churches of America make this Sunday nearest the birthday of Lincoln the Conciliator, a day for the renunciation of prejudice and the cultivation of a mutual respect and understanding among people of different racial origins.

Progress Is Being Made

WE ARE among those who believe that progress is being made in the matter of race relations. Vast good has come from the six months' study of the American Negro by the thousands of women in the missionary societies of our Protestant churches. In recent months there have been held in the District of Columbia, Virginia, the Southern states and, for that matter, all over the United States, countless meetings in an effort to establish more friendly relations between the white and Negro races. Southern papers are foremost in magnifying the importance of such a ministry. *The Alexandria* [Virginia] *Gazette* not long since carried highly intelligent comment on these facts. It also recounted the story of the death of L. W. Cockrell, for 25 years chief engineer of a local brick company. Attracted by a burning house in which lived colored employees of his plant, he gave his life in saving them, despite remonstrances of bystanders. Of particular interest is the following letter to the paper from a group of Negro employees:

> Arlington, Virginia,
> December 2, 1936.
>
> To us we have lost a great friend, one we will miss every day as the years roll by. He was a great leader at work or anywhere he was called.
>
> He took great care in showing us the best way to handle machinery and anything that we did not understand.
>
> He has gone and left us, but we cannot forget his voice, for that little spark of celestial fire which cannot be seen with the human eye will always mingle with us as long as the years roll by.
>
> Wrote by John Scott.
>
> From the colored workers from the West Brothers Brick Plant.

Disciples' Peace Poll Returns

WORLD CALL presents below the report of the results of the Disciples' Peace Poll as tabulated to date by the department of Social Education and Social Action.

The opinions reflected in this report do not differ greatly from those revealed in the preliminary tabulation on which we commented in the January issue.

It appears that only a minority of our people take the extreme militarist position favoring the maintenance of an army and navy sufficiently strong to protect under all circumstances our citizens, commerce and national interests even if such defense means fighting on foreign soil. Rather, they favor cooperative arms reduction and a reduction to a minimum defense basis.

In the matter of personal attitudes the extreme pacifists and those who would fight in any war are overwhelmingly outnumbered by those who would bear arms only to repel attack.

Neutrality legislation is favored; isolation is rejected; cooperation in applying economic but not military sanctions is favored; voluntary enlistment is preferred to the draft but draft of wealth gets a good majority. While few of the voters are conscientious objectors, they favor recognizing the rights of others who do take the completely pacifist position. The largest majority of all—more than ten to one—favors maintaining at all times the rights of freedom of assembly, speech and press. By almost as large a majority the voters believe that except in cases of actual invasion of territory we should engage in no war without a popular referendum.

	YES	NO	UNDECIDED
I. Reduction and Limitation of Armaments			
1. I favor the maintenance of an army and navy sufficiently strong to protect under all circumstances our citizens, commerce, and national interests all over the world, even if such defense requires us to send an army to fight on foreign soil.	1,409	2,308	299
2. I favor world-wide reduction and limitation of armaments by international agreement.	3,067	456	208
3. I favor the reduction of armaments by the United States (irrespective of what other nations do) to the minimum necessary for defending our own soil against invasion.	2,460	930	290
II. Present Personal Attitudes Toward War			
1. I am willing to bear arms in or otherwise support any war in which the United States may engage.	668	2,569	291
2. I am willing to bear arms in or otherwise support any war in which the United States may engage against a nation pronounced an aggressor by international agreement.	690	2,189	476
3. I am willing to bear arms in or otherwise support *only* a war to repel an actual attack against Continental United States and our territories in the Western Hemisphere.	2,696	746	371
4. I will not bear arms in or otherwise support any war in which the United States may engage.	736	1,689	725
III. Neutrality			
1. I favor enforcing the doctrine of freedom of the seas and the right of American citizens to carry on unrestricted commerce with both neutral and belligerent nations subject only to the generally accepted rules of international war.	1,294	1,766	466
2. I favor legislation by Congress prohibiting the direct or indirect sale of arms, munitions, and similar implements of war to belligerent nations, and prohibiting also the extension of loans and credits.	3,110	491	237
3. I favor legislation prohibiting the sale to belligerent nations of all supplies and materials (including oil, cotton, foodstuffs, etc.) which would aid them in prosecuting their war.	2,697	617	355
4. I favor giving the President discretionary authority to lift such embargoes against any nation which is formally declared, by international agreement, the victim of aggression.	1,219	1,649	745
IV. International Relations and Cooperation			
1. I favor a policy of national isolation and refusal of the United States to cooperate with European or Asiatic nations in any international organization to maintain peace.	1,061	2,216	347
2. I favor cooperation of the United States with some form of international organization in applying economic sanctions (restrictions on commerce and trade) against a nation pronounced an aggressor.	2,343	704	620
3. I favor cooperation of the United States in applying military sanctions (armed force) against a nation pronounced an aggressor.	796	2,131	533
V. National Action on Peace and War			
1. I favor voluntary enlistment as the only method of securing the personnel of the army and navy of the United States.	2,410	836	328
2. I favor a nation-wide draft of persons in time of war.	1,149	1,923	357
3. I favor a nation-wide draft of resources and private wealth in time of war.	1,935	1,180	429
4. I favor recognizing the right of any person to refuse, on conscientious or religious grounds, to participate in any war.	2,794	664	284
5. I favor an amendment to the Constitution of the United States to provide for a national referendum before Congress may declare war, except in cases of actual invasion of the territory of the United States.	3,247	364	322
6. I favor the maintenance at all times, during both war and peace, of the guaranteed constitutional liberties of freedom of assembly, speech, and press.	3,321	293	306

The Mystery of the Good News

By LEILA AVERY ROTHENBURGER*

Mrs. Rothenburger in her garden at Indianapolis

MYSTERY! The word brings to mind the rattling good detective stories of college leisure hours; the stolen excitement of high school days when under pretext of "doing Latin" we camped on the attic stairs and read at breakneck speed one after another of the dime novels from the old packing box hidden in the eaves-angle; the breathless wonder of Christmas morning in those years when we slept in our underclothes in order that no precious second be lost between waking and the realization of our dream.

Mystery! and once upon a time a man knew a mystery that drove him from house to house to impart it to others. It was the magnificent obsession that unloosed his tongue so that he warned everyone night and day with tears. Silver, gold, apparel were nothing beside it. It filled him with such joy that, if he could but pass it on, very life counted as nothing in spite of stripes, of abundant labors, of beating with rods, of stoning, of peril of waters. Hunger and thirst, cold and nakedness mattered not. The truth was in him and no man could stop his boasting of the adventure his life became because of the mystery which made him the prototype of world missionaries.

Upon another time another man, and by his side went a woman, faced the opposition of the greatest trading company in the world and endured unspeakable torture that he might put the mystery upon foreign tongues. By the spoken and written word he passed along this mystery the passion for which made him the prototype of American missionaries.

Once upon still another time, in our own day, we beheld a man come out of the Himalayan hills to walk all the lands of earth testifying to this mystery that had so flooded his life with sunshine that he had "not seen a blue day in twenty years." And in the same winter came a man from Japan who crisscrossed our country praying at midnight and midday that the Lord remake us "one for all and all for one," sweating blood in thought and prayer for our sake.

A Paul, a Judson, a Stanley Jones, a Kagawa! great men, greatly trained, fit instruments for God's hand. We must know more of them and the mystery that possessed them. So we sat us down to the books by them and about them, and, as we read, our quiet was disturbed by the coming of a strange people.

These newcomers bobbed up at unexpected times and places, in church parlors, in drawing rooms, on shipboard, in lecture halls. They came begging that something be done for nine lads upon whose lives had fallen the shadow of an unjust death sentence. They argued in public meeting that economic fairness is the only foundation for world brotherhood. They were insistant that they knew how to heal the wounds of suffering humanity among whom they seemed to know no barriers of race or class. At last we spread the map of the world before us and with a colored pencil marked the vast areas that they claimed as their own.

More amazing is the fact that while these people have trained leaders, the way that they preach comes to our ears by the rank-and-file man or woman who has caught the contagion of their mystery.

"Please don't bother us again," we say to one of these drivers for a cause. She has pursued us each day of a trans-Atlantic voyage since the morning when in a spirit of wanting to know what it was all about we attended one of their meetings held in the ship lounge. A new face, a possible convert, and the zealots were not lacking to proclaim their doctrine. Even as she goes we are compelled to say, "You think you have the cure for the ills of humanity. As Christians we also think we have. Your militancy shames us to the ground. What is it that drives you day and night?"

The leonine head with its bushy bobbed hair jerked backward and fearless eyes snapped as the crisp farewell was spoken: "You have nothing to fight for. Talk about God means nothing. Why should I worry about God when I know what humanity suffers?"

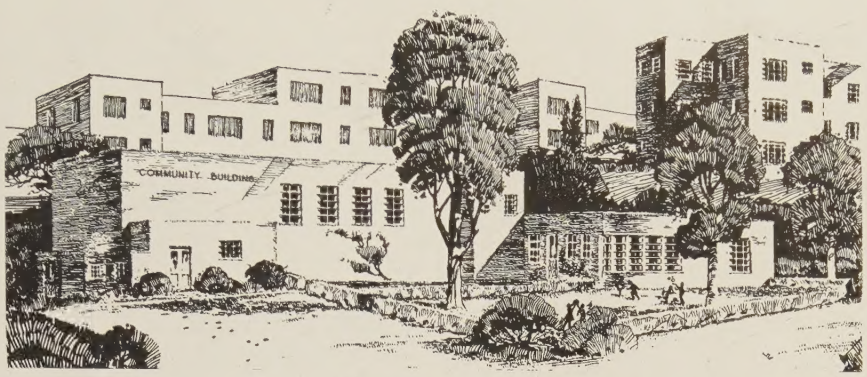
"Nothing to fight for." We look at our map all splotched with communistic coloring and hear again the level tones of E. Stanley Jones: "There is but one alternative; the world must take either communism (or Fascism) or the Kingdom of God. *This year I must be a contagious Christian.*"

Mystery, evangelism, contagion, call it what you will, most of us possess it in stingy measure. We are as were the disciples of Ephesus. "We have not so much as heard whether there be any Holy Spirit." When Paul later conferred with their elders "he kneeled down and prayed with them all." If he were to kneel with us today we wonder what words he would use to make us feel the urgency of this hour.

*Wife of the pastor of Third Christian Church, Indianapolis, Indiana, and contributing editor of WORLD CALL.

An Open Door of Evangelism

By F. H. GROOM*



Community Building at Lakeside Terrace, Cleveland Housing Project

FRANKLIN CIRCLE Church is located near the center of Greater Cleveland—a metropolitan group with a population of about 1,250,000 and covering an area about eighteen miles long and six or seven miles wide. Long ago the members who lived near the church moved to the suburbs, leaving the church strictly a downtown congregation. But many of these remained faithful, choosing to travel an average distance of 6.2 miles to church every Sunday morning rather than see Franklin Circle go the way of many other churches located in the great centers.

Twenty-five years ago, A. R. Teachout said he would give Franklin Circle only ten more years to live. The truth is that the church is stronger now than it was then, in spite of the fact that it has no member giving seventy-five dollars a week as he did. It holds its members solely by a challenging program that enables them to enjoy the privilege of a fellowship somewhat similar to that of the early church. There are no rich, but the people of moderate means meet with the poor and thus are able to serve at first-hand in true loving comradeship.

The church is somewhat of a social agency also and has ever been awake to the need of adapting itself to the neighborhood, which consists of many thousands of the poorer class. In other words, by keeping its eye on the Kingdom of God, rather than the local church, it has presented a challenge such as to hold its members regardless of where they live. It has not been so busy trying to save the church that it had no time to save the people; but rather in saving the people they in turn are saving the church. The bulk of the support comes from the smaller contributors.

Just now, Franklin Circle Church has another great door of opportunity within a few blocks. Several blocks of tenements have been torn out in the new government housing project and there are beautiful new buildings in their stead which will be offered to people of good character who are not able to pay high rent but will appreciate better surroundings than they would otherwise be able to enjoy. Forty-four apartment buildings are being erected in the group, providing six hundred and twenty dwelling units. While the exact terms of admission are not yet announced, it is suggested that probably no family with an income under $800 per year will be accepted and none over $1,800. Families with children are given preference. A kindergarten and special playroom are provided and also a playground. There will be ample supervision, not only of the buildings, but of the recreational and social facilities. It is truly a community enterprise.

Franklin Circle Church is the nearest neighbor so far as Protestantism is concerned and the whole congregation is organizing a program of service with special reference to the six hundred twenty families soon to move in. Calls will be made not so much to "sell" the people membership in the church as to establish friendly relations and offer to be of service to the people in their problems. Careful note will be made of cases of illness, bereavement, and other matters requiring the ministration of the pastor and his committee of lay helpers. The teachers of the church school will seek to know the children and, in short, let the whole community feel that the church exists to serve.

And, of course, there can be no doubt but that the church will thus not only continue to challenge its own members who wish to serve, but will actually enlist many more to give her program both moral and financial support.

*Pastor, Franklin Circle Christian Church, Cleveland, Ohio.

This World's Need

"What this world needs is not eagerness to get, but willingness to give, not a mastery of natural forces, but a vision of spiritual values, not a lust for power, but a passion for service, not a perch in the sun, but a cross on a hill-crest."

JAMES I. VANCE.

"Of the four horsemen of the Apocalypse, only War has so far escaped all effective control"

God's World Is One Community

By HAROLD E. FEY*

SO RECENTLY that most people still go on acting as though it never had happened, the first world community was born. The whole earth has now become one school in which all people sit at the feet of the same teachers. It is one great dining room in which all races eat from the same table. It is a bank where all our savings are pooled in one commonwealth. It is a whispering gallery where every great voice is heard by an international audience.

Within the memories of people still young, the radio has annihilated time and the airplane has made giant strides toward the conquest of space. Already our affairs have become so inextricably interwoven with those of our fellows far away that constant international conferences and daily telephone and radio conversations between governments have given us the beginnings of one world-wide political system. More and more the same cosmic culture enfolds men within its universal matrix of ideas, values and social patterns.

All over the world men are coming to wear the same clothes, play the same games, share the same body of knowledge and pursue the same methods of producing and distributing wealth. "The very livelihood of each member of this interdependent world now depends upon contributions from all the other members; and both the management and ownership of productive enterprise are increasingly assuming a world scale," writes Ramsey Muir of England. "Here certainly is a revolution more momentous than any humanity has ever experienced in its history. Here is the opening of an exciting new era in human history."

In spite of economic nationalism, every market has become a world market. In defiance of the prostitution of education through "patriotic" propaganda, classrooms must increasingly draw upon the cosmic culture of the new society. In contempt of boundary lines, laboratories acknowledge only one universe of science, hospitals use the same cures for the same diseases, governments find themselves confronted with the issues that their neighbors face and the institutions of religion meet identical problems in all lands.

The new world is being born in agony. Its "dawn comes up like thunder" because most people think of this moment of dim light in history as the dying of the old day instead of the beginning of the new. But

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the walls which were the symbols of yesterday are all down. Only their shadow remains in the decaying political and social institutions which are being discarded as rapidly as mankind can free itself from the chaos and anarchy of the old order. That is happening more swiftly than we think. For the first time in history considerable numbers of men have discovered the cooperative techniques of brotherhood in action, have organized themselves in terms of a functional social order, have begun to think in world terms.

The great enemy of the new world is war. Of the four horsemen of the Apocalypse, only War has so far escaped all effective control. Poverty and famine are everywhere slowly yielding before the productive possibilities of the machine, which has, according to Maynard Keynes, lifted the economic status in western countries so that the average man lives at a level from four to eight times as high as his forbears of a century ago. Ignorance and superstition are widely giving way before systems of universal education, enriched by the cosmic culture which becomes possible when all the world pools its learning. Epidemic disease is largely under control and endemic disease is being beaten back as great governments and powerful philanthropic foundations put their strength behind men of science.

But wars are growing more disastrous and widespread. The very organization of the world as a community puts the whole world in peril every time armed conflict breaks out anywhere. Fascism, which is simply militarism systematizing its peace-time preparations for war, is inescapable for all nations if they persist in regarding war either as inevitable or as a legitimate method of attaining national ends. And fascist regimentation is the *rigor mortis* of a dying world. Its wars are progressively more ruinous. There was a time when considerable numbers of participants in war could profit from it in one way or another. That time is gone. Only munition makers and a few men at the top of the economic pyramid stand to gain from modern war, and that gain is in growing peril of revolution and social chaos. The great conscripted armies which fight the wars of the twentieth century must face the fact that regardless of whether they win or lose, they only add to the suffering of their own people by impoverishing or crippling an enemy. When bombing planes attack a city, they gas their own people's customers and produce unemployment at home. When navies disrupt world trade, they bring hunger, disorder, death and destruction to the very people who stupidly pay for their fatal "protection."

We live then in a world society, within sight of marvelous fulfillment, but in daily peril of immediate destruction by that ungovernable flood of disaster, modern war. Our one hope is that enough men shall be awakened in time to the revolutionary personal and social consequences of living in a world community. That awakening can come only through religion, emphasizing the spiritual meaning to our day of brotherhood and interdependence, of the simple essentials of the religion of Jesus. Education, persuasion through democratic political processes, the peaceful organization of pressures through social groupings, progressive economic integration through widespread use of modern cooperative techniques, growing use of improved technological instruments of abundant living—all of these are channels along which men can move toward the world society. But religion alone can make them socially constructive; only faith in God can make them a force for good instead of for evil.

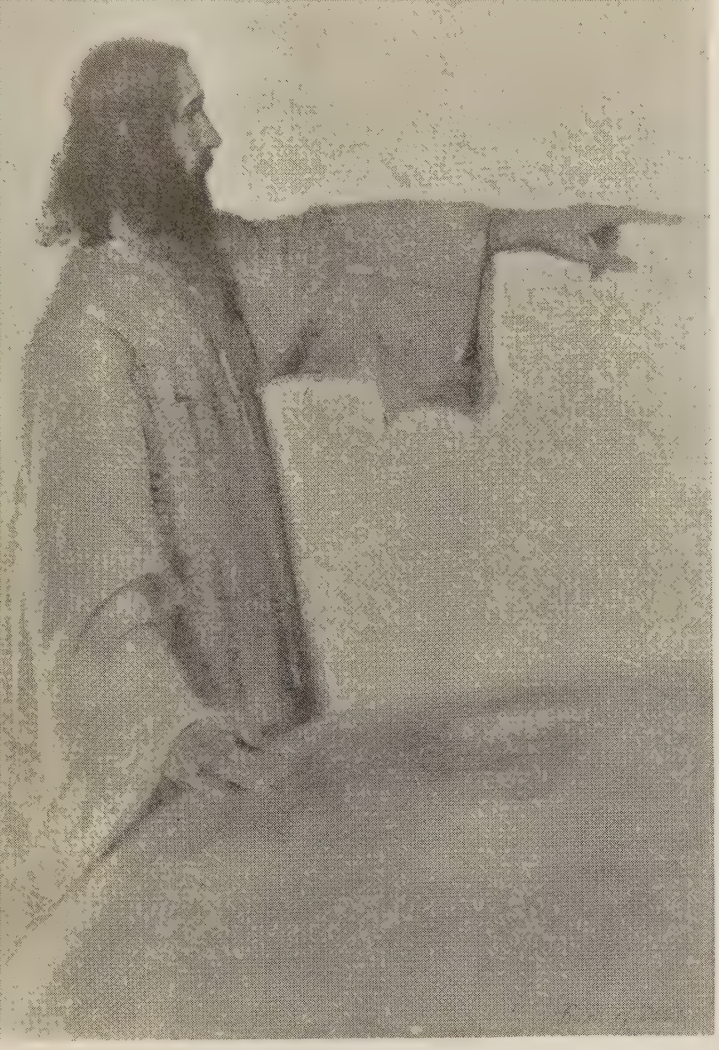
Harold E. Fey

A world reduced to a state of anarchy by the competing loyalties of nationalism must rediscover religion's ultimate internationalism, its patriotism of humanity, its cosmic citizenship. A society whose very existence is endangered by the persistence of the tribal habits of group violence must achieve the religious insight that love is the *law* of life, indispensable to survival in our kind of world. A race sick with fear and failure, frustrated at every turn by its own inner weakness and wrongness, on the verge of suicide at the very moment when the goal of centuries of social evolution is in sight, must have religion's understanding of forgiveness and faith illuminated for it. Sinning men, unable to escape from evil social habits like war even when we see that our sin brings death and suffering to millions, must be led to choose the way of the cross as the only sure road to redemption.

Basic to all these imperatives is the conviction that the whole power of God is working against a society which has so hopelessly tangled human relations by the exercise of competition and force; coupled with the positive faith that today God the Creator still sits at the loom of destiny, irresistibly weaving the interrunning threads of our human lives into the living and beautiful fabric of a unified world community—the Kingdom of God. Is any other reason needed why a follower of Christ should solemnly dedicate his life and all he has to world peace, to Christian missions, to social justice?

"The spirit of Jesus is the only asset of the church, and I deny that his spirit can ever give you or me leave to take human life."

—H. R. L. Sheppard.



"In His Name," by Frank H. Desch

A New Mood In the Church

By WILLARD M. WICKIZER*

The Eternal now says, " 'Tis
too slight a service
to set the clans of Jacob up again,
and restore Israel's survivors;
I now appoint you to bring
light to the nations,
that my salvation may reach
the world's end."
—Isaiah 49:6 (Moffatt).

A VERY short time ago the dominant mood of the church was fear, fear for the future of the Christian institution. Could the church survive the depression? Could it resist atheistic communism? Could it maintain itself in the face of an all-pervading secularism? Could it preserve its world integrity in the face of rampant nationalisms? Could it maintain its voice of authority in a scientifically dominated social order? These were the questions that were being anxiously asked by preacher and layman alike; and, if they were not answered, they at least served to produce a condition of hesitancy and a spirit of defeatism.

The terrible fact is not that the depression caused the missionary enterprise of the church to be cut in half, but that so few people really cared! The most stunning realization is not that men can become so obsessed with secular pursuits as to be indifferent to spiritual things, but that Christian men and women can so far lose their sense of destiny as to doubt whether they really have any message for such a generation of men! The really disconcerting thought is not that the twentieth century found the church surrounded by social and political and economic chaos, but that so few Christian people realized that a world in chaos is a world of opportunity, a world in which great things can be made to happen almost overnight!

And so the church has been praying, "Lord, save us from these times! Restore our prestige. Grant to us again security. Keep us safe in the midst of evil. Vouchsafe us again a sense of peace and well-being. Amen."

But God has spoken: " 'Tis too slight a service to restore Israel's survivors; I now appoint you to bring light to the nations, that my salvation may reach the world's ends."

And so before our very eyes is being worked out again the age-old truth that whoever desires to save his life will lose it, while he who is willing to lose his life for divine causes will save it—it is being worked out in the life of the church! A new mood is beginning to manifest itself within the Christian community; fear is giving way to high courage; hesitancy is being replaced by action; the spirit of defeatism is yielding to a sense of destiny; in place of doubt there is coming a new dogmatism, the absolute conviction that the gospel is the power of God unto salvation for men and for nations and that in the Christ life the world has its redemption.

Do you doubt that there is a new mood developing in the church? Then look at some of the straws in the wind!

A few short years ago men were saying, "Preaching is antiquated. The level of culture is now too high for one man to stand up and tell other men what is what." And yet this last fall the National Preaching Mission swept through the most blasé centers in America and everywhere it went it was greeted by far larger crowds than even the most sanguine had expected. Men came to hear the gospel preached with power and conviction and they went away stirred and quickened. Increasingly there come testimonies these days that wherever there is a man with a message for his fellowmen he is getting a hearing.

Or, another straw. Increasing hosts of men are losing their irrational fear of communism and they are seeing in it not so much a threat as a challenge. After the communists were driven out of Central China

*Executive secretary, department of evangelism and church development.

some of the Chinese came to the Christian missionaries and said, "Very well, what do you Christians have to promise more than the communists?" And this, after all, is the pertinent question. The issue between atheistic communism and Christianity will not be decided by fiery debate and "red baiting" activities, but by Christianity demonstrating that it can bring to the rank and file of mankind a higher scale of living, a happier existence, and a more sure hope for the future. It is significant that the church is challenging with increasing daring an economic order that distributes so many of its benefits to so few people and that everywhere Christian men and women are arising in the name of their Christian faith to insist that society be made over into a more ethical pattern. The really effective warriors against communism in our land are the men and women who are giving themselves in practical ways to the bringing about of a decent standard of living for the masses, the breaking down of racial barriers, the elimination of class lines, and the universal dissemination of culture; and the numbers of such men and women are growing larger all the time.

Another phase of this new mood that is expressing itself in the church relates to the serious challenging of a bland humanism and a blatant worship of scientific evolution. Thoughtful men are more and more realizing that a gospel that begins and ends in man himself must of necessity become a gospel of despair; and even the masses of men are becoming fully aware of the fact that progress is not necessarily inevitable and that science cannot guarantee a "bigger and better" world. There is a revival of interest today in Christian theology. The deeper notes of the gospel are the ones that get the greatest response. A new thoughtfulness is appearing in both pulpit and pew.

And is it strange that with the coming of this new mood there should come a new concern for the souls of men! So ridden were we a short time ago by the spirit of defeatism that it seemed hardly worth while to try to win men to the church—the church, the world, yes, the whole order would probably end in chaos anyway. It was difficult to hold the conviction that men in the church would be much better off than were men outside the church. There was no deep assurance that the church had the word of salvation for the world, for there was no assurance that there was or could be any such word in life. But now there is an increasing group of men who hear the compelling voice of God speaking to them as he did to Ezekiel of old: "And thou, Son of man, say unto the House of Israel: thus speak ye, saying, 'Our transgressions and our sins are upon us, and we pine away in them; how then can we live?' Say unto them, 'As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye from your evil way; for why will ye die, O House of Israel?'" And in the hearts of these men there is burning a new passion for the souls of men; a new eagerness to make the church the instrument of salvation for the world. This is the most encouraging fact of which I know!

The spirit of evangelism (using this term in its generic sense) is being born anew today. Men are coming to a new conviction regarding the gospel of Christ. Preachers are preaching with a new earnestness and eagerness. Christian men and women in increasing numbers are reexamining their lives and attitudes to see how nearly these square with the teachings of Jesus. The church is again defining its mission in terms of service. A world in need and confusion challenges to new and more sacrificial efforts.

We make bold to believe that Easter of 1937 will be one of the greatest seasons that the church has experienced in many years. The message of Easter is the message of the triumph of spiritual life over the power of evil and death; and it has been just this assurance that we have been lacking and which now is coming back like the tides of the oceans flow in.

Moved by the spirit of the times more than fifty of our brotherhood leaders have pledged themselves to push aside all administrative tasks and go out just before Easter to needy fields and there preach the gospel and extend the invitation for men to come to Christ.

All across the country ministers are sitting down with their elders to study the evangelistic needs and possibilities of their respective communities and are planning ways and means of effectively winning men to Christ and his church. Not in many years has there been as much interest in evangelism as at the present moment.

And certainly it is time that the church awoke to its saving and serving mission, for all the world about it is in crisis. Our only fear is not as to the saving efficacy of the Christian message and program but as to whether we have stood dumb and idle too long. But there is time even yet to remake the kingdoms of this world into the Kingdom of our God; there is time if every professing Christian will but rededicate himself and without reservation to this supreme task; time if we rise above the pettiness of our interests and the smallness of our concerns and place ourselves on the cross of the world's needs.

Africa in Your Life and Mine

By MYRTA PEARSON ROSS*

Ivory tusks brought into Bolenge

You have a boy?
Yes? So do I;
And girls, who look to me
To help make this world
A place that's safe
For boys and girls to be.

"BUT what has this to do with Africa?" you ask.

More, perhaps, than some realize. For Africa has been creeping into our lives unknown to us for the most part. While we have rushed on through our own busy days, giving only vague thoughts to the "dark continent" of savage beast and backward man, that continent has stepped forth with a brightness that promises to place it resplendent among nations. And that continent has been living our days with us in home and office, and with other peoples of the world, almost before we knew it had emerged from its seclusion.

For Africa recent centuries have really been a seclusion, following more glamorous days. From the ancients we know that when our forefathers were yet in a semibarbaric state on the northern plains of Europe, there existed great civilized kingdoms in Africa, with centers of broad learning. Timbuctoo, which to us may signify "the end of nowhere," and Jenné, its neighbor, were centers of this culture, which extended far down into Western Africa and left its many influences on the peoples found there today. Slow have we been to realize these influences and yet they have played their part in all of our lives, through the cultural gifts of folklore, spirituals, poetry and other arts of that virile tenth of our population, the American Negro.

Still more directly Africa builds into our very bodies and souls these later days. She joins us at our breakfast table in our cup of cocoa, of which two-thirds of the world's supply comes from Africa. Increasingly she blends with South America in the coffee cup. She rolls us smoothly to office or counter, for without her cobalt, high-speed tools, so vital in the industry of automobiles, trains, etc., would not be. Nor does she leave the home without her more intimate influences. She sits upon our shelves in shape of tins, ready to help in many emergencies. Without the bath of palm oil, one of Africa's large gifts to the world, the tin plate industry would be at a loss. With this same palm oil gift she cleanses us with Lux and Camay, disinfects with Lifebuoy, washes our silks and woolens; yes, and bakes our pies and cakes with Spry.

Africa runs into our homes on the copper wires of telephones and the electric current, she sits at our tea parties, hidden under the silver plate of the tea service, and only our high tariffs prevent the cheaper inrush of her seemingly limitless supply of rich copper.

In industry her diamonds grind and drill and bore, and beyond the harder work of the day she is assured a welcome such as only lovers know, as she symbolizes with her jewels the troth of heart to heart. Most of the world's gold is being dug from a hole out in Africa and buried in a hole in Kentucky. And it is estimated that she has coal to supply the world for 500 years.

In the business world Africa weaves herself in and out until she has become so intricate a part of the warp and woof of the fabric of our land that it would be impossible today to pull out her threads without leaving holes that scarcely could be patched. From the humble peanut vender's cart she speaks in purest African tongue. His goobers are direct descendants of the "nguba" of Africa, both in name and form. The art of taxidermy has been transformed since Carl Akeley lived and loved Africa. The new museum exhibition methods with flora and fauna combined in natural settings lead back also to Akeley and Africa. Camera and film developments acknowledge certain influences due to intrepid students of the art of photography of wild animal life in Africa. Ballistics and the striking power of sporting rifles have been largely based on experiences of big-game hunters.

Science finds itself inextricably tied in with Africa. That great continent is a second home to numberless men from the great museums of our land, seeking and searching the story of nature as told in her still and her live life. The story of the final conquering of yellow fever may be largely the story of the International Health Division of the Rockefeller Foundation and its years of research in Africa. The brave story of Dr. Louise Pearce and her gift of hope to all sufferers from sleeping sickness as she labored in Africa, also under the Rockefeller Foundation, reads like the romance of a Louis Pasteur.

A despondent sugar planter in Kenya, East Africa, saw insects devouring his and his neighbors' fine crop of cane. Knowing how in Hawaii planters had fought

*Former missionary to Africa, wife of Emory Ross.

this pest with other insects and won, knowing that the helpful insects could be transported from Hawaii only under unusual conditions and with rapid transport, he looked to the skies and found his answer. By cooperation of airways of many companies and countries a four-pound box containing thousands of the pest fighters was flown from Hawaii, over our heads in America, by the Hindenburg to Europe and thence to Africa. Ten days after leaving Hawaii the bugs were happily at work exterminating the sugar cane pests in Africa. And yet you and I knew not this winged influence that passed across our land, binding us yet again in mutual help to Africa, or that this early dramatic carrying of air express was one of the final influences for the serious organization of American air freight services.

Nor must we forget how this "dark continent" illumines the hours of the night for us as its radium gleams from watch and clock, nor how it brings rays of confident hope to thousands who might otherwise be hopeless as they face gnawing, mysterious disease which only radium can touch. For Africa gives to the world practically all its radium.

As America has turned with lightened step to the movies for relaxation, entertainment, instruction, she has met Africa there in *Congorilla* and *Baboona,* in the character of a Cecil Rhodes, or in poignant scenes from *Anthony Adverse.* Out of the book world she has helped to contribute an H. Rider Haggard, an E. Phillips Oppenheim, a Schweitzer, a Melvina Hoffman and an Edgar Rice Burroughs! Joining them on their trail are countless other fellow-travelers today, filling bookstores and libraries with the atmosphere of African swamps and jungles.

Little wonder, then, that the nations, avid for raw materials, leaped upon this Africa with her copper, her diamonds, her gold, her cobalt, her ivory, her palm oil, her radium and her coal. The tearing at her raw materials and the unsatisfied portion of some who scented their value is the story of some of the most important economic roots of the last great war. Unfortunately, it is an unfinished story.

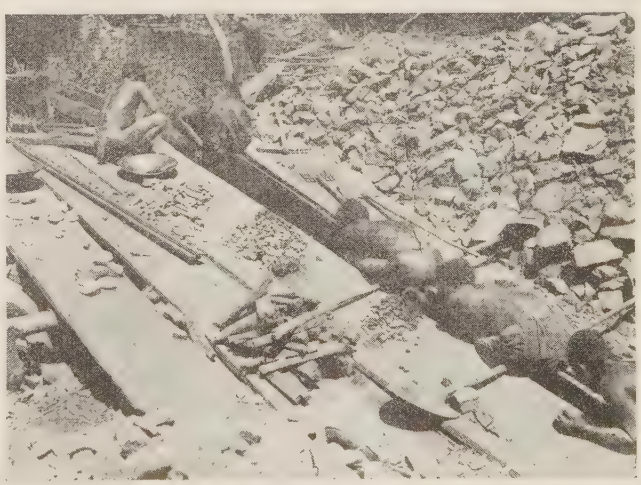
That is why it matters so desperately to your boy and mine as to what happens in Africa. Africa holds many of the cords of peace and of war.

In the African himself lies the greatest hope. Stalwart, alert, intelligent, religious, he is today awake. He is on trek. Whither does he go? You and I may have the answer to that question. Uprooted from his old village life where his animistic religion controlled his every action, where fear and the urge to appease the evil spirits and to keep them in good humor filled his mind and heart, today he stands released. He stands in the dazzling light of the high-speed civilization that has suddenly burst upon him. Yet he is not lost in its glamour. He is adapting himself remarkably. Wherever the church of Christ extends to him a hand of help he follows, happily the Christian trail, making it a guiding way of life. He will follow that trail into the society of nations if we but point him to the road, and that right speedily. He marches. He is arriving at the crossroads where much of his old, pervading animism is lost in the whirr of engines and wheels, in the knowledge of science and history. Will the church of Christ lead him on his march? If so, the world will be better and safer tomorrow as Africa joins the earth's nations, Christian.

One of her peoples sings for her throng:

> We have tomorrow
> Bright before us
> Like a flame.
> Yesterday, a night-gone thing
> A sundown name;
> And dawn today
> Broad-arched above the road we came!
> We march! (Hughes.)

"Hastened and pressed on by the King's command," ere it is too late may the church of Christ march to meet Africa, with banners of love and peace.



Gold mining in Congo

Give a Thought to Africa

By Hosea K. Nyabonga

GIVE a thought to Africa,
'Neath the burning sun.
Hosts of weary hearts are there
Waiting to be won.
Many idols have they,
But from swamp and clod
Many a voice is crying out
For the living God.

Breathe a prayer for Africa:
"Oh, thou God of love,
Send thy blessings on the tribes
From thy home above."
Swarthy lips, when moved by grace,
Can most sweetly sing.
Pray that Africa's heart may be
Loyal to our King.

Give your love to Africa!
There our brothers call.
Bring release from slavery,
Break sin's bitter thrall.
White shall love the black man,
Each forget the past.
In the Father's house above
All will meet at last.

—*Front Rank.*

Personalities

By FRA EDGARDUS

AT LOUISVILLE, Kentucky, lives Mrs. E. L. Powell, whose husband was pastor of the First Christian Church of that city for forty years. Mrs. Powell was a medical missionary for years at Mungeli, Central Province, India. During her stay in India, Mrs. Powell met the then Queen Mary at a reception in Calcutta. To this day Mrs. Powell remembers most distinctly Queen Mary's beauty and regal bearing as well as the exquisite cream lace dress and hat, with touches of blue on the dress, and every little detail of the Queen's faultless costume. . . . During Dr. Powell's serious illness, which culminated in his death, his physician-wife gave herself over wholly to her invalided husband. And she was a capital hostess the while, when to that home hundreds of Dr. Powell's friends made pilgrimage.

Mrs. E. L. Powell

E. M. Bowman, back to Chicago, after years of residence in New York City, is a layman with a heart of gold. Progressive and liberal of thought, generous in his gifts for every Christian cause, Mr. Bowman has had a part in the mighty movements for a Christian world in the last quarter of a century. Engaged in large business affairs, yet taking time to attend the conventions of his communion, this gracious and prepossessing gentleman has never sought the spotlight, in honor ever preferring others better than himself. Mr. Bowman has never ceased to cherish the dream of a reunited church and a world in which the cross would replace the sword. An accolade to his noble spirit and generous heart!

E. M. Bowman

How long has J. H. Coil been located in St. Louis? Certainly for a long pastorate at Compton Heights Church. "Jimmy" is a Missourian, trained under and inspired by J. B. Corwine, of joyous memories. In Transylvania it used to be fun to talk in Jimmy's presence about "shuffling off this mortal coil," but he didn't mind in the least. Ah, these Missouri boys, who entered the ministry about the same time—Coil, Cash, and possibly a little earlier, Will Fisher—Corwine's boys they were, and still remain.

The year is 1919. The place, Cincinnati. The International Convention of the Disciples is holding forth in Music Hall. The session is tense, the controversial spirit is strong. There have been a number of acrimonious speeches. Suddenly, a tall, slender young preacher, in a morning coat, a wing collar, pin-striped trousers, and an "air of high command," takes the platform. He speaks for the youth of the convention and the brotherhood. "What's all this pother about?" he cries. He gets a round of applause for his sprightly speech. He is Roy Rutherford, then of Paducah, Kentucky, now of First Church, Oklahoma City. He is still fiery, forceful, alert, aggressive. He arrived at the convention at Kansas City last October in his high-powered car, leading a motorcade with more than a hundred men from his church and vicinity. As he stepped from the wheel at the parking place, he looked not like a preacher, but resembled a Barney Oldfield. Where Roy Rutherford is, there is movement, a stirring—action aplenty.

In Madisonville, Kentucky, the other day, the Fra renewed his friendship with B. F. Cato, minister of the Christian church at that place. The bearer of this classical name is, to use the felicitous title of Bishop McDowell's Yale Lectures, "A Good Minister of Jesus Christ." A Transylvania boy, Cato held pastorates at New Albany, Rushville and Huntington, Indiana and at Bowling Green, Kentucky, and wherever he has ministered he has done a man's work as citizen, preacher and civic pillar. He is the kind of preacher who puts up a good sermon, keeps his "barrel" renovated; the kind of a pastor who knows his flock; in fine, the sort of a parson one loves to hear on Sunday and be with on any week day that he happens to have the privilege.

B. F. Cato

E. C. Nance, minister First Christian Church, Tampa, Florida, says with Erasmus, "When I get a little money I buy books and if any is left over I buy food and clothes." That's the way with bibliophiles the world over. Ever read Eugene Field's poem, "When I Was Broke in London in the Spring of Eighty-Nine"? Or was it the "Fall"? No matter, he was "broke" and books did it! The Fra extends an understanding hand to Brother Nance. Shake! He, by the way, is out with a book of his own, *From Dust to Divinity,* a volume of fifty-two essays.

Marching— *Toward World Peace*

By MRS. A. C. BROOKS*

Mrs. A. C. Brooks

FOR several years the Youth Council of the Christian Church in Mount Sterling, Kentucky, composed largely of high school students, has set aside the weeks between October first and Armistice Day for the study of war and peace. Various types of programs were planned as we searched for a way to arouse these high school boys and girls in the cause of peace. There were reports and discussions of the causes and costs of wars, the horrible results, etc. But the leaders felt that these discussions were, to the boys and girls, just programs. Only one effort stands out as a really successful one. "The Unknown Soldier Speaks," by John Haynes Holmes, was arranged as a dialogue. The young people reproduced the tomb of the Unknown Soldier in the church auditorium, and when a boy, in soldier's uniform, emerged from the shadows, took his place by the tomb, and spoke those stirring words given him by Dr. Holmes, the audience was tremendously impressed. It made a powerful appeal to all ages and particularly to youth.

This year it was decided to try a peace project putting into use the educational principle that "we learn by doing." The Council decided to plan a parade in celebration of Armistice Day. It was not to be the usual parade, but one with a purpose. They called themselves an army—their leader, the Christ; their flag, the Christian flag. The idea was somewhat as follows: if one is a good soldier he obeys his commanding officer. Thus each meeting of the Council began with "The Commands of the General" (if it is permissible to call Jesus a general). What was usually just "the worship" became a search for the teachings of Jesus concerning the attitudes which his followers should manifest toward their fellow-men. As these teachings were given, their meaning was discussed by the group. This period always closed with the salute to their flag, in which the young people pledged their loyalty to Jesus, their Commander. They planned to march to battle, not to destroy and kill, but to win others to their great cause of peace and brotherhood. To do this, they planned to present a peace pageant in the church on the Sunday evening preceding Armistice Day and to parade through the streets of the city carrying posters and banners expressing their sentiments against war.

The army marches to *music:* they would sing as they marched. They chose "Peace and Friendliness Forever" to be sung to the tune of "The Battle Hymn of the Republic." Also, "The Banner of the Cross" and "Loyalty to Christ." Certain evenings were devoted to the songs, not just learning the tunes and words as so much rote, but to the discussion of their meaning, so that they would be sung with understanding and conviction.

Then, there was the question of *flags.* There were available flags of many nations and the Christian flag. Which should lead the parade? Someone told of the pageant of flags which he saw at the convention at Leicester, England. There the flags of many nations stood side by side, and over all the Christian flag. The question arose, "Why not put that in the parade?" So as a symbol of their belief that only as the nations follow the Christ will they be able to live together peaceably, it was decided that the Christian flag should lead, followed by the flags of the nations.

Several evenings were devoted to choosing *posters.* Some of the young people enlarged cartoons which were collected from magazines and papers. Some posters were originated; some were ordered. They were mounted by the Scout troop, under the direction of two of the older boys.

If the parade was to be effective, we must enlist the interest of as many people as possible. The young people of the other churches were enthusiastic, and the superintendent of the city schools agreed to cooperate. One chapel period a week in the school was given over to preparation. They learned the songs and discussed the reasons for it all.

The superintendent of schools proposed prizes for the best essays on "The Meaning of Armistice." The winners read their essays at the meeting of the Rotary Club preceding Armistice Day. Yet all of this was not enough. The American Legion, Red Cross, Scouts and Girl Reserves agreed to have floats. It was planned that the parade should culminate in a community peace rally in the courthouse yard. And now luck played its part. The One-Day Convention

*Wife of the pastor of First Christian Church, Mount Sterling, Kentucky, and director of young people's work in the church.

of the Christian churches of the district was to be held in Mount Sterling that day and Stephen J. Corey was to be here. He graciously agreed to speak at the rally.

On Sunday night before Armistice Day the play was given, as planned, before a large audience. It was a play which attempted to bring out the fallacies of war and the true blessings of peace. On November 11 the school was dismissed at ten o'clock and the parade started. At the head marched a youth, bearing the Christian flag, followed by boys and girls carrying American flags and the flags of other nations. Behind them were the Scout troop, the float of the Girl Reserves, a truck carrying the musicians, and long lines of young people, marching four abreast, carrying the posters. Following them was the impressive American Legion float. It was a grave at the head of which stood a white cross bearing a wreath upon which these words were inscribed, "Lest we forget." Then came many little girls wearing Red Cross veils and behind them the lovely white float of the Red Cross.

Through the residential sections and the main business street marched the youth for God. At eleven o'clock they assembled in the courthouse yard, and as the siren called the city to prayer, the commander of the local post of the American Legion placed a wreath on the monument dedicated to the war dead. Taps were sounded, and as the audience was led in prayer, there must have been a cry in every heart that, "It might not be again."

Dr. Corey delivered a splendid address on "Peace," which was heard, not only by the high school students, but by several hundred adults. Following his address the Christian flag was unfurled, saluted, and applauded with enthusiasm. Then the flags of the United States and other nations were unfurled and, as the Christian flag waved high above them all, the young people sang, "Peace and Friendliness Forever" —"His Peace is marching on." Today the Christian youth are, indeed, marching with Christ to build a new world.

A. Maude Royden

I Return— After Eight Years

By A. MAUDE ROYDEN*

I AM looking forward to my tour in America for two great reasons. One is that I have not seen the U. S. A. since 1928 when I traveled right across it, speaking in cities all along the route. That is to say, I was with you in the peak year of your prosperity. I shall not easily forget the wonderful hospitality that you then showed to me. I had with me a friend who had never been in America before, and she had not been there two days before she told me that she now understood why I was always so anxious that hospitality should be shown to Americans visiting England. She admitted that the *sort* of hospitality that we found in America is not to be equaled, and cannot be equaled, in any other country in the world, and our subsequent voyage right around the world only confirmed us in our belief. We were met with kindness everywhere—who indeed fails in kindness to travelers and guests? It is one of the lovely sides of human nature that this sort of failure is very rarely met with. But American hospitality is in a class by itself.

Since then America has gone through great tribulation. Our own troubles in England have indeed been many and long drawn out. For this very reason they have not and naturally could not leave us so stunned as the slump in America left you. You had never known such tribulation, for in your country there is room for all and indeed, I am certain, wealth for all when once your great President and you have found the way to distribute it. But such terrible blows as were inflicted upon you during the slump left you undismayed. You know very well that you are in fact, in the matter of natural wealth, the wealthiest country on earth. Moreover you have learned, as no other country has, the value of applied science, and applied it on a scale which we in Europe have not yet come near. With these tremendous assets your troubles cannot last, and indeed you are already, as we are all aware, on the upgrade.

Naturally you will understand how eager I am to see what you are making of what is, even to you, in a sense a new world. Are you finding out the secrets of distribution? What experiments are you going to

*Distinguished woman leader, author, preacher, social worker, who began in January a tour of America, which will take her to 37 cities, under the auspices of the Emergency Peace Campaign.

make now? Will they be of value to us in the Old World? I cannot doubt it. I want to see that great civilization of yours rising to greater heights and inspiring the older and wearier nations to the East.

Will you be able to give us a lead in the direction of Peace? You are as yet unshadowed by the fear of war. It is true that you found yourselves entangled in the last war, but it is also true that war is very remote from you—if you choose—compared with, for example, ourselves in Great Britain. We now, owing to modern methods of warfare, are no longer capable of isolation and it is hardly possible for us to hope that, if there should be a great European war again, we should be able to keep out of it. With you it is different. You can choose. You will choose, I am confident, to keep out of war, and under the leadership of your President you are already seeking to create in the two Americas a warless world. If you can do that—and why should you not do it?—then surely we shall learn something from you that even the harshest experience seems unable to teach us for ourselves. For my part I wish with all my heart that you should hold to your great conviction that America must keep out of war. I do not believe that this is a selfish determination. Of course there are selfish people—even in the United States!—just as there are in Britain. There are selfish elements among those who want to keep out of war in all countries but there is something more than this, and I believe deeper than this: It is the conviction that war itself is so insane, so wicked and so futile, that there is no excuse for getting mixed up with it if you can keep out, and no dishonor greater than the dishonor that is inherent in war itself.

Nevertheless the world is one place, and the war has taught us—or at least it ought to have taught us if we had been teachable—that no great country anywhere, and no little country either, can be wholly untouched by its dreadful effects.

War is like an infectious disease. We may leave (as too often, alas, we do leave!) our poor to live in houses and tenements which are mere forcing-houses for such diseases as tuberculosis and others: we cannot, by segregating them into quarters of the great city we live in, and keeping part of New York or London for the rich and part for the poor, prevent the dread infection of the diseases of civilization from reaching out from the poor to the rich. There is no way of avoiding this danger except by removing the disease itself, and making the houses of the poorer people as hygienic and as decent, if not as gorgeous, as the houses of the rich.

So is it with war in a world so knit together as ours is now. It may be possible for this country or that to keep out of war in the sense of actual fighting, but no country on earth—such a little earth as it is now!—can keep out of the ill-effects of war.

Will you use your own immunity from the horrors of war itself to plan a saner world and to show us the way to it? Can you build up a conception of peace which is much more than merely keeping out of war but which can create fellowship and brotherhood all the world over?

In the war of 1914-1918 you came to help the allies. You gave generously in blood and power. You enabled us to end the war victoriously in the autumn of 1918. You have been disillusioned and most cruelly disappointed with the result. There are people in this country, who are not always the most articulate but who feel with passionate earnestness on the subject, who realize what we owe you. There are even some—and among them myself—who wish that you could even then have given a lead to peace rather than a help in war. Whatever that war cost you—and I who have been so often in your great country realize a little what it was—let it not now prevent you from giving a yet nobler lead to a yet greater cause—the cause of peace itself.

A Prayer for Peace

By Grace Noll Crowell

DEAR Lord, the world has known so many wars,
It bears such bitter, deep, and lasting scars,
Reach out Thy hand, O Maker of us all;
Bend down Thy listening ear and hear our call
In this, and every other threatening hour.
Only Thy might, dear Lord, only Thy power
Can change the hearts of men—can bid them cease
Their avarice and greed—and bring us peace.

LORD of the nations, let no nation reign
To crush another. Free us from the stain
Of blood and slaughter—let us not forget
The loving kind example Thou hast set.
God help us lift the Golden Rule so high
That its bright words will flame against the sky:
"Do Unto Others As Ye Would
That They Do Unto You," and then will come the day—
The crushed will rise, the bound will find release,
And we shall know the blessedness of peace.

—*Christian Herald.*

—American-Swedish News Exchange

Garden view through arch of cooperative apartment house in Stockholm

Peace and Plenty in Scandinavia

By R. H. CROSSFIELD*

SOME weeks devoted to a careful study of typical areas of the four Scandinavian countries last summer, under quite favorable conditions, supply the immediate background of this report. In other years I had visited the Northland as a tourist, but this time I went as a student of the social, economic, political and religious life of the people.

Unusual help was afforded me in this investigation by Consuls General Leslie Maynard, Copenhagen; James H. Beck, Oslo; Walter A. Leonard, Stockholm, and A. E. Gray, Helsingi; also, by Chargé d'Affaires North Winship, who was serving in the absence of Ruth Bryan Owen, Ambassador to Copenhagen.

Four countries now comprise Scandinavia. Since 1918, when Finland achieved her independence, due to proximity and racial and climatic similarity, she has been bracketed with Norway, Sweden and Denmark. The total area of this region is 468,000 square miles, and the population is somewhat more than 17,000,000 souls.

These countries are the most prosperous, the most civilized section of the globe today. In common comforts, such as food, clothing and shelter, in literacy, in absence of crime, in peace at home and with all the world, and in religious zeal, I have never discovered anywhere the equal of these Scandinavians.

And the explanation, you inquire? Undoubtedly, industry, thrift, racial characteristics and good government have played a large part; yet, special attention must be called to two towering conditions—PEACE and the COOPERATIVE MOVEMENT.

Not all Scandinavians adhere to the economic theory of the cooperatives. From the beginning of the movement in the 60's, some outstanding leaders have declined to adopt this economic formula. But there are few, if any, who do not associate, vitally, peace with the progress and prosperity of these lands.

Wherever one goes he is impressed with the absence of groveling poverty on one hand, and sordid wealth and luxury on the other. They seem to have discovered a more equitable method of distributing the good things of life, hence, economic altitudes and depressions do not exist. Since the tailspin of Ivor Kruger, the skyrocketing match king, there remains only one great house, that of Knut Wallenburg, of Stockholm, and its foundations are said to be none too secure.

The people in town and countryside live in commodious and sanitary homes. While it is said that one-fourth of the population of New York City live in slums, there is no slum area in all Scandinavia.

The clothing of the people is substantial and well suited to climatic conditions. It is not the most expensive, nor ultramodern in style. Food, ranging widely in variety, is well served, and in great abundance.

Far back in the interior, away from the white lights of the great cities, farmers, hunters and fisher folk live comfortably in houses provided with modern equipment and conveniences. In Sweden, rural areas are more completely electrified than in any country of the world, excepting parts of Switzerland. Stockholm, "The Venice of the North," is said to have more automobiles in proportion to population than any city in Europe. The Fins are the largest book-buyers per capita of the Near East, and Helsingi, the attractive capital of Finland, boasts of having the largest book store.

Home-ownership is another evidence of prosperity. In Denmark, 92 per cent of the farmers cultivate their own soil, and the percentage is steadily rising. In our own country, farm ownership represents only 42 per cent, and the curve is annually declining. It will appear, therefore, that absentee land ownership, the curse of agrarian peoples, is almost nil in Scandinavia.

Moreover, the farmer gets a larger percentage of the retail price of his products. According to a report of

*Dr. Crossfield has just closed a notable ministry of ten years at First Christian Church, Birmingham, Alabama. While he retires from the active pastorate he will conduct preaching missions, give lectures and addresses and do *ad interim* supply work.

the Agriculture Department in Washington in 1934, for every dollar we spent for ten standard foods, the farmer received 38.5c, and the distributor and processor, 61.5c. In Denmark, however, in 1933, the farmer received 63.4c, and the distributor and processor, 36.6c.

Unemployment has been reduced to the vanishing point. In a conference with Consul General A. E. Gray, I was informed that there was *no unemployment in Finland.* He said that last winter the government reported 10,000 out of work, but that these had long since been assimilated by agriculture and industry. This report was sustained by Mr. Linco, and other authorities.

Unemployment has been reduced to about 1 per cent in Denmark, and in Sweden and Norway the percentage has fallen below that of 1929. Indeed, there is a decided labor shortage in all the building trades in these countries.

It will be recalled that Finland, a Grand Duchy of Russia until after the World War, is the only country that is paying her war obligations to the United States. This country states that the money was borrowed from us with which to buy food and other necessities at the close of the war, in all good faith, and that there is no reason why she should refuse to meet her obligation.

Social security legislation, providing for unemployment and sick relief and old-age pension, has been a big factor in producing these favorable conditions in Scandinavia. However, Peace and the Cooperative Movement have been the largest contributors to their exceptional prosperity.

—*American-Swedish News Exchange*

Cooperative fruit, vegetable and provision store in Stockholm. Note glass partitions separating meat section

In no other section of the world has the Cooperative Movement won such victories. Cooperation is called "the middle way" between capitalism and communism, between Bolshevism and rugged individualism.

Fifty years ago, agricultural Denmark, which has shown the most complete recovery in all history, was where many of the farmers of the South are today. The land was worn by long abuse, resources were meager, and the people were in despair.

At that time, a preacher of the gospel, Bishop Nicholas Brundtvig, began to campaign for a change in social theory. He insisted that scientific methods and teamwork would turn the trick. Accordingly, folk schools, where men and women were given this point of view, were organized all over the kingdom, and the Cooperative Movement, based on Rochdale principles, was launched. As a result, the soil of Denmark is now fertile, and the farmers well-to-do. More than 90 per cent of them are members of a cooperative.

In the new nation of Finland, practically all farmers are attached to cooperative societies. The country is peppered with them. They sell their butter through one cooperative, buy agricultural implements through another, and purchase groceries, clothing, and practically everything used in the home, through "Elanto," the great consumers' cooperative. The movement has found such general acceptance that Finland is known as "a nation of cooperators."

At the beginning of the Cooperative Movement in Sweden, which has helpfully affected private business, gigantic cartels or monopolies controlled many necessary products, such as flour, meat, margarine and dairy products. All of these cartels were making excessive profits. A cartel controlling galoshes, an article indispensable in countries of heavy snow and rainfall, was declaring a profit of 60-62 per cent. In fourteen years, the four factories comprising this cartel increased their capital stock from $1,000,000 to $14,000,000, in addition to issuing stock bonuses in large amounts. Margarine and electric bulb cartels were making huge profits, also.

At this juncture, the Cooperative Movement decided to enter the manufacturing field. And today, many factories are turning out a wide variety of articles in daily use. The price of margarine has been reduced by half. "Luma," the huge electric bulb factory in Stockholm, which supplies lamps for all four countries, has reduced the price from 37c for a 1,000-hour bulb to 22c for a 1,500-hour bulb. The price of cash

—American-Swedish News Exchange

Workers' homes of a cooperative flour mill in Sweden. Compare these with company-owned mill and mining homes in America

registers has been reduced by a full 50 per cent.

I spent an entire day in visiting cooperative stores, apartments and factories in Oslo. The spotless cleanliness in every place, courtesy of employees, high quality of goods produced and sold, and above all the prevailing prices greatly impressed me.

I was told by Mr. Raastead, head of the Wholesale Hardware Cooperative of Norway, that cooperation in his country had a religious motivation. To help the masses, to uplift the whole nation, and to bring the good life to the last man, was the purpose of the movement. To this end, he said that the movement required honesty, efficiency, hard work and adequate, but not large, salaries. Salaries of employees should be above the living level, and there should be no excessive rewards for capital and management. He remarked that the people did not expect the government to legislate prosperity, but that they looked rather to cooperation.

But the story is not yet complete. Continued peace is regarded as a major factor in their prosperity. Scandinavians have definitely beaten their "swords into plowshares, and their spears into pruning hooks," and have renounced war as a means for settling international disputes.

Since the close of the Napoleonic Wars, the Scandinavian Peninsula has enjoyed peace. Denmark has not escaped the repercussions of European wars and rivalries. However, since the Peace of Vienna in 1864, she has had no wars. Prosperity has been the reward.

Some years ago, there arose a contention between Norway and Denmark over the ownership of Greenland. The dispute was settled by the World Court, and while the verdict favored Denmark, Norway immediately gave assurance of complete acceptance of the findings.

After Finland became a republic in 1918, there arose a question as to the ownership of the Äland Islands. The matter was submitted to the League of Nations. The decision, based on geological rather than ethnic evidences, favored Finland. The best of feeling has since existed.

Yes, the Scandinavian nations, after centuries of warfare, long since concluded that war was too expensive, too brutal, too dehumanizing and utterly futile to be used as a means for settling great issues.

Committed to this belief, Scandinavia has trusted her interests to the "good neighbor" policy. The Cooperative Movement, it must be remembered, has served definitely to promote international friendship and a peaceful outlook on all the world. Not being worried about foreign investments and foreign trade, most fruitful sources of modern wars, it has been possible to remain at peace.

These nations do not seek to support the antiquated doctrine, "the freedom of the seas." During the World War, Sweden lost 300 vessels and 1,120 sailors and civilians by torpedoes and mines. Yet, they considered this loss insignificant compared with what would have been entailed by war.

Following this principle, the Swedish military is geared to the uses of peace rather than the demands of war. Like the other Scandinavian countries, she has a small army, navy and air force for *police purposes.* The budget of each of the four nations, accordingly, for defense purposes solely, is comparatively small.

Scandinavia proposes to invest her money in education, health, public improvement, wholesome working conditions—in a word, in the things that minister to the good life and happiness of the people—rather than invest

"In reeking tube and iron shard."

Simon of Cyrene

Against the Syrian sun his body shone
Like polished ebony. A kingly frame
Regally borne; a face wherein the flame
Of strength glowed like a lamp. He stood alone
While men surged by; his gaze fixed, wondering,
Upon a man whose quivering body bent
Beneath a cross—his own—and strangely lent
To the dark hour, some lovely, sublime thing.
"Bear thou his cross." A soldier's quick command.

He saw himself a symbol of his race,
For coming centuries stood beside him then:
Across far seas a weary, tortured land,
The God-sent song of laughter in his face
Tuned to the death-note of unwanted men.

Hereford, Texas. —GRACE F. GUTHRIE.

The Church and the Chaplain

By F. ERNEST JOHNSON*

F. Ernest Johnson

BY ACTION of the Federal Council of Churches, meeting in biennial session, and on behalf of its constituent bodies, an interdenominational commission is being created to undertake a solution of the problem of the Army and Navy Chaplaincies. Its purpose will be to remove ground for the rapidly growing criticism that the chaplaincy is in reality a part of the armed services of the nation rather than of the Christian ministry.

The commission will, of course, have no authority to submit any plan involving Catholic and Jewish chaplains: its responsibility is limited to the representatives of the Protestant faith. It will have no power to put any plan into execution; only the government can do that. Its task will be to work out a difficult problem, one that is felt not only by civilian religious leaders but by many of the chaplains themselves, who are troubled by the growing dissatisfaction within the church over the chaplaincy as it is today.

Because the International Convention of the Disciples of Christ has created a commission having a similar purpose it may be appropriate to indicate here what, in the writer's judgment, is involved in the common undertaking of these two newly created agencies. It is safe to say that the Federal Council's commission will seek and welcome cooperation with that appointed by the Disciples of Christ.

The action of the Federal Council was in no sense a pacifist action, for our churches still leave the question of participation in war, whether by laymen or ministers, to the individual conscience. But the plain fact is that the dissatisfaction with a military chaplaincy, having military uniform, military rank and military pay, has become so great that it can no longer be disregarded.

Thus the new commissions face "a condition and not a theory." They must find a way by which an effective ministry can be carried on among officers and men in the armed services of the nation without impairing the ministerial status and office of those to whom this religious task is committed. They will presumably have to deal with four specific matters: uniform, rank, compensation and responsibility. They will have to inquire into methods by which the chaplain may be distinguished by his garb both from other civilians and from those whose business it is to fight. There will be also the task of preserving whatever distinction is desirable in respect to seniority without setting the chaplain apart from the men he serves as one who has to be saluted because he has a government commission. Again, the problem of pay will have to be grappled with. The question will arise whether the desired civilian status can be achieved if the government provides the chaplains' maintenance; if so, under what conditions and regulations; if not, how the chaplains are to be paid. Quite as difficult, perhaps, will be the problem of maintaining denominational supervision of the chaplains as ministers and at the same time preserving the degree of amenability to governmental authority required of all persons who have free access to military zones.

These questions are difficult. Let no one suppose that the commissions have been set up hastily and without careful consideration of what the task involves. It is to be hoped, however, that no one interested in the status of the chaplains will take the position at the outset that what the commissions will attempt cannot be done. The writer believes that, difficult as are the problems with which our two commissions will have to deal, none is insoluble. He believes also that no criticism of any feature of a non-military chaplaincy is as serious as the criticisms which the present system invites and which it cannot dispose of.

The solution of every difficulty will be found if we make two basic assumptions. The first is that our churches, when fully satisfied that the chaplaincy is consistent with a free and independent Christian ministry, will support it adequately on a dignified and exalted basis. The second is that the government will respect the conviction of the church by according recognition to its ministers on the basis of their character and their office rather than on the basis of their military commissions. Up to now the church has approached the Army and Navy wearing their clothes rather than its own.

But these commissions can hope for success only if they approach their task undogmatically, with unlimited patience and with a determination to hear every side on every issue that arises. Unhurried conference should be had with chaplains, with officers and men in the services, and with religious leaders of different faiths. To accomplish so high a purpose is worth all the labor and time that it costs.

*Dr. Johnson is Executive Secretary of the Federal Council's Department of Research and Education.

A Son of the Forest

By IMOGENE MULLINS REDDELL*

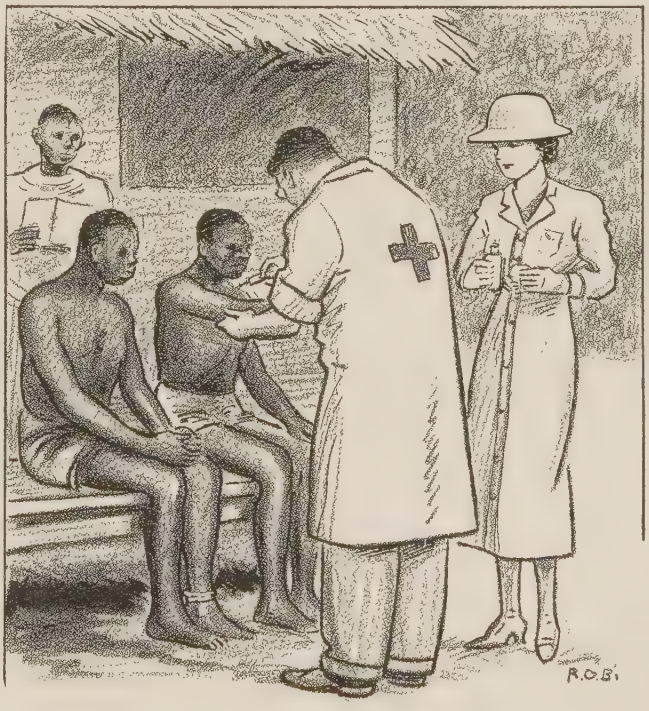
THE STORY SO FAR: *"You've got to get out of this pest hole, Ritter, or you'll be a raving maniac with sleeping sickness in another year." So Dr. Kirk Ritter, his wife, Mary, and little boy had returned to America, leaving the work in Africa to another missionary couple fresh from the states. Ngömö, black man of the forest, Kirk's devoted servant and friend, would die for his white man, yet had refused to be a Christian. At home, Kirk and Mary became the evangels for their beloved Africa, and the work grew. For a time Kirk heard from Ngömö, though he waited in vain to hear of his confession. Then he learned that the black man had returned to his native village.*

Twenty years passed, and Lucy, daughter of Kirk's and Mary's dearest friends, went to Africa. Kirk, Jr., could not go. He had never fully recovered from the ill health caused by babyhood days in Africa. While he was watching Lucy's ordination service, he slipped from the chapel out into the June night to pray. Years later when Kirk Ritter, Jr., became dean of a college for American Negroes, he remembered the night he had prayed alone in the shadows.

LUCY spent the summer in Belgium in further study, and sailed for Congo the following winter. Every day was a joyous experience, and in that hour when she crossed the equator, the realization of her task came full upon her. Standing on deck of the ship, and gazing at the waves of the Atlantic which were already coloring brown from the waters of the Congo River, she breathed an almost childish prayer. "O God, help me to be true," she said. "May I never disappoint Mother and Dad, and Uncle Kirk and Aunt Mary." A few moments later some traces of dried salt water on her cheeks had not been caused by the ocean's spray.

If Lucy was surprised when she boarded a one-thousand-ton electrically lighted passenger steamer to make the journey up dark Congo, she was astounded when a tri-motored, ten-passenger plane flew over the forest a few days later. Automobiles and motorcycles were whirling along good roads built by the water's edge, and, yes, there was a gasoline station. Past government and trading posts she sailed, and by comfortable hotels. "Dear Uncle Kirk," she wrote one night, "how I wish that you, too, could be wintering in Florida."

Thrilling, happy days followed for Lucy. Like a model city, the mission station fascinated her. Black men of Africa were everywhere, working side by side with the missionaries. Some were making bricks and others sawing lumber. There were homes to build, and roads to be cut through the forest. Their schools must have wide windows and high ceilings. A new ward must be built to the hospital, and a new roof put on the mission steamer. Apart from the village on a beautiful campus were buildings of burnt brick, cement and lumber. Here Congo men and women went to school, taking advanced training so that they could return to their people as Christian leaders.



"She loved nursing these people"

Lucy soon found her place and went joyously to work. How she gloried in her health and youth! She loved nursing these people, working day by day with the station doctor, instructing and helping the black medical assistants who were so serious, so tender in their duties. Ekofa, the "capita" of the group, was her favorite, and the most capable. Sometimes his face was almost expressionless as if he had secrets he dared not tell. At other times it lighted up with the joy of friendship and the love of service. He was tall and straight, and one of the finest physically on the station, large without being awkward. He and his wife and baby lived in a tiny African bungalow on the main street of the Christian village.

Lucy gloried in the joy of relieving suffering. How miserably diseased some of the natives were, not those who had lived always at the mission station, but those who came from the back country. They had all the diseases she had known at home plus the tropical dis-

*Publicity aide United Society.

eases of yaws and leprosy! And now that trade and commerce had come, tuberculosis loomed, the same white plague as in other lands. One poor woman was brought in on a native stretcher. A week before she had been bitten by a snake and filthy native medicine rubbed into the wound. She died that night. A little boy from a village far back in the interior had three fingers burned off—a way of parental discipline.

Lucy wondered about those villages back in the forest as she gazed at the dense vegetation and the horizon so far above. Often at night when she turned out the electric lights of her brick bungalow, she could hear the far-away sound of the *lokole* drums of villages deep in the jungle. Through the centuries these people had known only that the blue sky came down and joined the tops of the trees, and beyond that their vision had never had an outreach. Is it any wonder, she thought, that in their isolation these forest children had fallen behind in the onward march of civilization?

It was only seventy years ago that Livingstone found the heart of Africa dark, unknown and unopened, and its scores of tribes enslaved and cannibal. Now, in a little more than a life's span of years, Lucy worked with the grandchildren of these savages in the heart of Africa. The most of them had been mission-trained boys who were now steamer captains, preachers, teachers, engineers, carpenters, masons, medical helpers and clerks. Yet, back in the jungle, the girl heard the faint sound of the drums as they called the people to their war dances. Those returning from trips into the interior told her of the witch doctor's rule.

Lucy had not long to wait before she made her first journey through the forest. The day before the caravan started, the doctor called all together in front of the little brick hospital. They were his wife, another missionary and his wife, Lucy, four of the medical assistants, and ten carriers, schoolboys of the station. Each received his instructions, and the itinerary was outlined. Village by village was named. If Lucy noticed a change of expression on Ekofa's face then, she did not remember it until they were many days and many miles away from the station.

Early the next morning the party, prepared for a month's journey through the forest, boarded the mission steamer. For a day they steamed farther inland, and on the next the captain put them on shore. Now they were ready to strike directly into the jungle. Five of the carriers went first, packs on their backs and rifles in their hands. Then came the missionaries followed by the medical assistants, the teachers and the other carriers. All but the women carried something in this land where the women are the burden-bearers.

Gone were the wide roads of the mission station. Here there were only little paths, usually not more than two or three feet wide, winding and twisting through the giant trees. Lucy was not yet a jungle traveler. Fascinated by new sights, she tripped over roots. Then she became so intent on watching for obstacles in the path, she forgot to look for the beauties of the forest. Often she sighted a bird of such beauty that she stopped, only to be urged on by those of the caravan who realized that a village must be reached by night.

They went by the bridge

Now they came to a tree which had fallen across the path. As it could be more easily climbed over than crawled under, the party climbed over. On and on they went, through sun and shower. It was the first tropical shower Lucy had experienced when there had been no protecting roof nearby. Down came the rain in torrents, as if the bottom had dropped out of the sky. The others seemed not at all excited, but calmly stood under the trees until it was over. Soon they were wet through, but they seemed not to mind. Then, suddenly, out came the sun, and in a few minutes Lucy had forgotten that it had rained.

On and on they went. Ekofa marched behind Lucy, and she noticed he was strangely excited, though he said not a word. Maybe he was a born camper, the girl thought, and thrilled to the excitement of the tramp through the jungle. Then a few steps on, and Lucy experienced her first jungle swamp. There it lay stretched out before her, the blackest, slimiest, stickiest mud she had ever seen. She could imagine herself sinking, down, down, down.

The immediate problem confronting Lucy was to get across that swamp. She could wade, as some of the natives were already doing, or she could cross by means of the precarious native bridge. To build the bridge, the Africans had taken poles about six inches in diameter and laid them end to end across the swamp, then tied them together where they met. Each one of those poles was a little more slippery than the one before it. Natives with bare feet had crossed them for many years.

Lucy made her choice. She would go by way of the bridge. Her decision was noble, but when she reached the other side, she was wading. Ekofa helped to pull her to a spot of dry land. The woman laughed aloud,

(*Continued on page* 43.)

The Minister's Library

MOST preachers like to read simple and lively books that have a practical bearing on their everyday tasks. It is all right, of course, to have a heavy brain-cracker always on hand to test one's mental power and to keep one intellectually humble. Or perhaps it is pride that leads one to master a hard book. I have always felt that it was only decent to seek to understand even a difficult book if the author had brains and patience enough to write it. And then hard books help a man to be impressive in conversation. Books are to enjoy as well as to understand, and blessings on the author who can write on a great subject in a lively and interesting style.

Willett, Clark and Company are publishing a new series which they call The Minister's Professional Library. The two first titles are very interesting. *Plain Thoughts on Worship,* by Edwin A. Goldsworthy, is just the kind of book I have described. The man knows what he is talking about. His father is a famous church organist and he has known worship values from childhood. He has had much practical experience in the Episcopal church with its liturgy and is now pastor of a Baptist church, far different, of course, in its thought concerning Christian worship. He is well acquainted with the literature of worship and speaks appreciatively of the work of Sperry, Vogt, and others in this field. He has no set formulae which he is trying to get us to accept. He is after the real values and has practical suggestions for reaching those values. He does not consider worship as merely the embellishment of a service but as an integral means for developing the religious life. Worship he defines as the response to the whole of life and therefore he is interested in its psychology as well as in its form. He sympathizes with practical limitations and therefore has practical suggestions for preacher, choir, organist, congregation and ushers. And with this interesting background he knows how to write a clear and masterly exposition. It is a good book to read and to use.

Another book in this series, lively and interesting in its literary style, is *The Use of the Bible in Preaching* by Carl S. Patton. The author believes it important to make use of the historical and literary approach to the Bible in preaching and thinks that the Bible should be brought back to the center of the pulpit. He not only advocates this in theory but he shows how it should be done by many examples from his own pulpit work. The older expository preachers such as MacLaren of England and Charles Reynolds Brown of the United States were equally emphatic about the central place of the Scriptures in preaching but were much more textual and partial in their treatment. Dr. Patton has sweep, imagination and boldness in the use of the scriptural material. His method is divergent from much of our modern preaching which is pedagogical, beginning with the human problem and using the Scriptures as illustrative and auxiliary material.

An autobiography of Shailer Mathews is sure to be interesting. He has lived such a many-sided life and is himself such a deft and witty commentator that he could scarcely spoil the story if he tried. He came near doing it, however, in the selection of the title *New Faith for Old.* It sounds like a treatise on theology, an introspective excursion into his own mental development. This is only incidental in the book for Shailer Mathews has always been a modernist, a sort of intellectual extrovert who worked with enthusiasm, and lived both rapidly and serenely. If I were to rename the book I would call it "The Story of an Abundant Life." President Harper once told Dr. Mathews that he could do two jobs better than one. He did many jobs with much distinction. Here is a partial catalogue of his activities—historian, teacher, liberal theological leader, administrator and dean of one of the world's great theological schools, denominational leader, local political reformer, fluent and eloquent speaker, interdenominational leader who was an early president of the Federal Council, and world traveler.

We most often use the Bible as a book of reference, indexed, chaptered and versed, in order to find texts or prepare lessons. It is only occasionally that we take up the Bible as literature for the sheer pleasure it affords to a reader who enjoys a classic. Any device that will encourage men to think of the Bible as living literature and help them to read with imagination and interest is to be welcomed. Ernest Sutherland Bates has edited and arranged the King James Version into a beautiful book, with a splendid table of contents, excellent introductions and good printing. It is known as *The Bible, Designed to Be Read as Living Literature.* Alexander Woolcott declares himself to be a one-man Gideon society circulating this work among his friends. It is a genuine achievement to make the Woollcotts of this modern world colporteurs of the Word.

(*Continued on page* 45.)

Social Trends

By DR. JAMES A. CRAIN*

New Hope for the Scottsboro Boys

HOPE that the famous "Scottsboro Case" may be brought to a close by dropping the prosecution and freeing the six defendants is reported by the newly formed Scottsboro Defense Committee, which under the chairmanship of Dr. Allan Knight Chalmers, pastor of Broadway Tabernacle Church, New York, has undertaken direction of the defense of the accused boys. The addition of prominent Alabama citizens to the committee gives ground for hope that at last these cases can be disposed of on their merits rather than in an atmosphere of racial and political passion such as has surrounded previous trials. The retirement of the International Labor Defense, well-known Communist organization, from active connection with the defense will eliminate much of the prejudice with which Alabamans have regarded the case.

History of the Case

On March 24, 1931, two white girls, Victoria Price and Ruby Bates, "hoboed" their way from Huntsville, Alabama, to Chattanooga, Tennessee, where, evidence shows, they spent the night in a hobo "jungle" with two men. The following day they boarded a freight train to return to Huntsville. On the train were seven white boys, and twelve Negroes ranging in age from 13 to 20 years. Near Stevenson, Alabama, a fight occurred between the white boys and the Negroes, resulting in six of the white boys being thrown off the train by the Negroes. Some of the boys walked back to Stevenson and reported the affair. The telegraph operator wired ahead to Paint Rock, 38 miles distant, where the train was met by a posse and nine Negro boys and the two white girls and the remaining white boy were arrested. The two girls charged that following the fight they were raped by six of the Negroes. Excitement ran high and the militia was called out to protect the Negroes. A grand jury was called, indictments were voted and ten days later the nine defendants were brought to trial, eight of whom were convicted and sentenced to death, a hung jury resulting in one case. At this juncture the International Labor Defense and the National Association for the Advancement of Colored People entered the case, appealing the verdict to the Alabama Supreme Court, which affirmed the conviction of seven of the defendants and reversed the verdict in the case of one on the ground that he was a minor and could not be tried in the circuit court until he had first had a hearing in the juvenile court. The seven convictions were then appealed to the Supreme Court of the United States, where they were reversed because the defendants were inadequately represented in the original trial and their rights thereby violated.

At the second trial the State elected to bring to trial only one defendant, Heywood Patterson, hoping through his conviction to establish testimony that would dispose of the other cases in similar fashion. Again the I. L. D. took charge of the defense, bringing Samuel S. Leibowitz and Joseph R. Brodsky from New York for the purpose. There seems to be little doubt that the conduct of the defense counsel was highly irritating to local sensibilities and that Communist propaganda was considered more important than the fate of the defendants. At this trial Ruby Bates, one of the complainants, repudiated her testimony and swore that neither she nor Victoria Price was molested by the Negroes. Victoria Price maintained her original testimony and Patterson was convicted and sentenced to death. On motion of the defense, Judge James E. Horton set aside the verdict on the ground that it was not justified by the evidence. Patterson was again brought to trial after a change of venue and again convicted and given the death penalty. The State then brought another of the boys to trial and secured a like verdict. Both cases were then appealed to the Supreme Court of the United States, where on April 1, 1935, the convictions were reversed on the ground that Negroes were excluded from the panels of grand and petit juries which tried the convicted boys. The cases were retried in January, 1936, and convictions again secured. For the third time the case was taken to the Supreme Court of the United States and reversed. As indicated above, it now appears probable that the cases will be dropped and the boys freed.

An Alabama Judge's Analysis

The Scottsboro Case has become a *cause celebré* in contemporary American jurisprudence only because of a widespread conviction that the defendants are innocent. These boys are obviously without influence. They are not even good boys. They are simply the average ignorant Negro hoboes. Their execution would make but little difference save to the boys themselves and their families. But because they are ignorant and helpless, American justice must see that they get a square deal.

No unprejudiced person can read the analysis of the evidence made by Judge Horton in setting aside the conviction of Heywood Patterson without being convinced that these boys are innocent. The fact that Judge Horton's action was taken in the face of hostile local sentiment that cost him reelection strengthens this view.

In analyzing the evidence Judge Horton pointed out that none of the seven white boys was put on the witness stand, though one of them, Gilley, remained on the train and was a witness, perforce, to whatever occurred there. Victoria Price testified that the Negroes jumped from the top of a box car over their heads into the gondola car of crushed rock in which they were riding. Trainmen testified that this car was the fifth in a string of eight gondola cars and that the nearest box car was several car lengths away. Both girls were given a thorough physical examination by competent medical practitioners within an hour and a half after the attack is alleged to have occurred without revealing evidence of criminal assault. The pulse and heart action of both were normal. Evidence showed that neither complainant mentioned having been attacked until asked by the station agent if the Negroes had bothered them. There was no evidence of a scalp wound, though Victoria Price testified that it was a blow on the head from the butt of a pistol which caused her to submit; that the wound bled freely and that the blood soiled both her coat and her clothing. She testified that she was thrown partly naked on the jagged rock with which the car was filled and held there while six of the defendants assaulted her in turn, but there were no lacerations on the back such as might be expected to result from such treatment. The attack is alleged to have occurred at midday on an open car filled to within twelve to fourteen inches of the top with crushed rock while the train was covering a distance of 38 miles and passing through seven towns. The only testimony offered in corroboration was that of a farmer, Orry Dobbins, who swore that he saw a Negro pull a white woman dressed in overalls from the side of a gondola car back into the car. Since neither of the girls wore overalls, it is reasonable to conclude that Dobbins mistook one of the white boys for a woman. His account of the circumstances varied in important details from the known facts of the case. The testimony of Victoria Price as to the condition of her person and clothing and the condition of the persons and clothing of her attackers was not corroborated by the examining physicians, though the clothing of the accused was carefully examined for corroborating evidence. The Price woman washed her clothing in jail at the first opportunity, thus destroying any possibility of verifying or disproving her testimony on this subject.

On the other hand, Lester Carter, one of the white boys, testified for the defense that he saw no weapons during the fight on the train; that he had associated with Victoria Price and Ruby Bates at various times prior to the trip to Chattanooga, that both were loose characters, and that he and Gilley spent the night with them in the hobo "jungle."

Such are the broad outlines of this unsavory case. On the evidence the cases should be dismissed and the defendants freed.

"A Dream Walking"

By MRS. W. W. PHARES*

"DID you ever see a dream walking?" was the question of Grant K. Lewis in his address at the dedication program held in the beautiful new chapel of Jarvis Christian College for Negroes at Hawkins, Texas, November 24.

This occasion represented truly a dream come true—a dream not only of Mr. Lewis, but of hundreds of friends of this school.

Since the destructive fires of the past few years it has been in the mind of the United Christian Missionary Society and of the local board that from these ashes there should rise buildings which should be a credit to the institution and to the brotherhood at large.

Surrounding a large rectangular court there have been erected ten beautiful cottages to take the place of the boys' dormitory which burned. Seven of these provide for the housing of twelve boys each, made possible by six two-story bunks which are supplied with good springs and mattresses.

One of the cottages, more commodious than the rest, provides attractive quarters for the matron of the boys, and a large study hall with long tables and substantial chairs. In this room is a table where may be found magazines, subscriptions to which have been given by friends. This presents a field where further service is needed.

Another cottage is retained for sick boys and is furnished with regulation beds, while still another provides a large general washroom and locker room.

Wide cement walks extend around the court and one can picture a beauty spot indeed when the court has been sodded and planted in flowers and shrubbery.

Located in the center of the campus is the beautiful and substantial one-story, brick, fireproof Academic Building 211 × 130 ft. This contains, besides the chapel, twenty classrooms with modern equipment, laboratory and offices.

Wood heaters are being used until the means are at hand for the installation of a heating plant, the cost of which will be near $6,000.

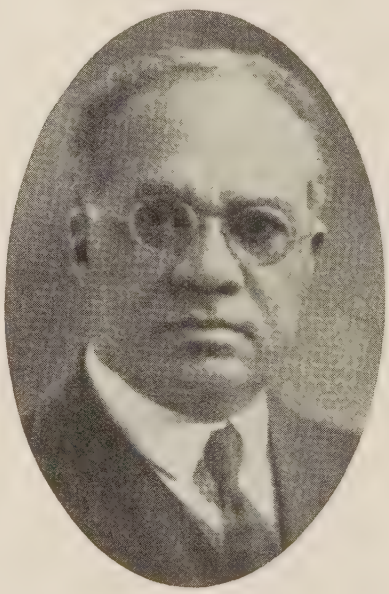
To the right of the Academic Building is the splendid new brick fireproof dining hall, with kitchen and refrigeration plant. The latter is a necessity, because of the large amount of vegetables, meat and dairy products supplied from the farm and dairy herd. The dining hall is said to be the best of any Negro school in Texas.

The beautiful cream curtains, with draperies of red, which adorn its many spacious windows, are the gift of the students from their meager savings.

A most excellent dinner was served to all the visitors of both races, along with the student body. Every article on the menu of beef, English peas, potatoes turnips and greens, cabbage slaw, corn bread, rolls, pie and coffee, except the peas and coffee, was produced on the farm.

At the conclusion of the meal the singers of Jarvis provided entertainment such as can only be heard from the singers of this school.

For the dedicatory exercises the chapel was filled with whites and Negroes and, because of the manifest feeling of common interest, presented a picture of real Christian brotherhood. M. Boyd Keith, business man of Dallas, superintendent of the Fowler Homes of that city, and chairman of the Jarvis board, presided on this occasion. Next to him was Klebu Lipscomb, chairman of the building committee, and on the rostrum were many others who had labored and prayed that this day might be.



J. N. Ervin

The program, aside from the opening address by a representative of Prairie View School for Negroes, consisted chiefly of tributes to those for whom some of these new buildings are named.

J. E. Montgomery of Longview paid tribute to Mrs. Adeline Lipscomb and to Mr. Rand of the Remington-Rand Typewriter Company, New York, each of whom gave $450 for the erection of a cottage and for whom two of these are named.

Willard Wickizer, secretary in the home missions department of the United Society, paid tribute to the memory of J. T. Smith of Memphis, Tennessee, whose bequest of $10,000 was the largest single gift to the building fund. The Academy Building bears the name of his wife, Emma Smith.

The matron's home and study hall bears the name of Kirby Woolery, that great layman of Dallas, who gave so unstintedly of his time and money to Jarvis. His pastor, L. N. D. Wells, spoke feelingly of this truly great servant of God.

One cottage bears the name of Grant K. Lewis. Appreciation was expressed for his long-time interest in Jarvis, his labors and his prayers while secretary of the home missions department of the United Society. Tribute was also paid to Mrs. Lewis who provided the furnishings for this cottage.

W. W. Phares of Dallas spoke of the life of the one whose name appears over the door of the chapel, Mrs. Mary E. Ervin, mother of the beloved president of Jarvis. This woman, a slave in her early life, a nurse in the home of Bob and Alf Taylor of Tennessee, became one of the saintliest women. She joined a woman's missionary society in 1874 and though she passed away nine years ago, her dues are paid regularly. This mother, with her five children and five adopted children, walked nine miles to attend church. Is it any wonder that she gave to the world two preachers, and that J. N. Ervin says unhesitatingly that her influence was what sent him to Jarvis twenty-two years ago? When he came at her insistence it was to give up a lucrative position to become president of an infant Negro school at a mere pittance, at a time when the school was enduring bitter persecution and trial of every sort.

Grant K. Lewis paid a tribute to this president, whose name appears over the door of the new dining hall. Other talks were made by white and Negro visitors from over the state.

J. Leslie Finnell, newly elected vice-president of the Jarvis board, and pastor of Magnolia Avenue Christian Church, Fort Worth, Texas, gave the prayer of dedication.

At a board meeting held during the day some startling facts were revealed. Because of the great business ability of Klebu Lipscomb, chairman of the building committee, and his untiring efforts in securing donations, as well as some student labor, these twelve buildings, estimated by contractors to cost $56,000, were actually built for $36,000.

The chairman of agriculture, B. B. Hulsey of Forney, Texas, reported that in spite of the drought thousands of pounds of hay, corn, sorghum, vegetables, such as okra, potatoes, beans, peas, had been produced on the farm, making it possible to announce that the average cost of feeding a student per month was $2.80.

Bonner Frizell of Palestine, chairman of the education committee, introduced a motion that the local board and the United Christian Missionary Society should, before the next meeting in May, 1937, consider plans for and the procuring of means whereby Jarvis shall be made a senior college.

*Wife of the editor of *The Christian Courier*.

Thanksgiving Day at the White Swan Mission

By JOSEPH M. WARNER*

IT WAS an ideal Thanksgiving Day, clear and cold. The sun sent its bright rays into every nook and corner. All nature glowed with pride, for surely, she had blessed mankind with an abundant harvest. Barns were filled to overflowing, large stacks of hay, like sentinels, stood ready to guard the welfare of the sheep and cattle against hunger, until the warm rays of the spring sun shall bring forth nourishment from the breast of Mother Nature.

From every part of the Yakima reservation came Indians to our mission at White Swan, the spirit of Thanksgiving glowing in their faces. These men and their families came, not only to enjoy the fine dinner, but also to render praise to God from whom all blessings flow. In the hour before the dinner was served, all race barriers were forgotten. We mingled together like a great family, rejoicing that God is the Father of all men and races.

As we crowded into the large dining room, little did we dream that soon one of the older men of the reservation would lead us to great spiritual heights of thanksgiving and devotion. So often grace before meals is as mechanical as a prayer wheel, but not so this day. As Sam raised his voice to God, The Great Spirit, in prayer, song and thanksgiving, we touched another world.

The long tables were well arranged. Down the center of each table was a pile of apples, oranges, pears and bananas, with an orange-colored candle placed here and there. Turkey and all the trimmings filled the tables, abundantly. How the eyes of the youngsters sparkled.

In the chapel, after the dinner, came the Thanksgiving program. Old hymns of the church, special musical numbers, prayers of thanksgiving, the mission girls' quartet and two short messages.

Joe Warner, pastor of our church at Ellensburg, spoke to the Indians, pledging anew our desire to share the blessings we enjoy with our Indian friends, and asking that they would share their good things with the white people, and thus together build the Kingdom of God on earth among men. A world where war and strife would be impossible; where honesty would be the foundation of business; purity the way of life; and thanksgiving to God for the gift of Jesus Christ to our world.

John McCoy, who has sent two girls to our mission, spoke for the Indian people. Even now Margaret McCoy is in her eighth year at the mission; her sister passed on to glory sometime ago. Only Kathyrn Rice can do justice to her wonderful Christian life. John, in well-chosen words, gave thanks to God for the joys of salvation through Jesus Christ. He spoke words of deep appreciation for the mission and what it means to the Indian people. In words that glowed with friendship, he pledged the cooperation of his people toward the common task of spreading the blessings of the Jesus way of life, to the ends of the earth. Then for the benefit of the older people he spoke to them in their native tongue. The earnestness of his voice was all the interpreter needed, to let all present know that John was pleading with his people to give the Man of Galilee fullest surrender.

The meeting closed with the doxology. Like Peter of old we longed to remain on the mountain top, at least for a longer season. That we could not do, for like the father of old, an Indian father waited just outside the door, and as we walked down the steps, the father made this request, "O Mr. Rice, how much longer must I wait until I can leave my boy at the mission to receive Christian training?" All Dallas could answer was, "Maybe next year we will have funds enough to care for more boys, then we will be glad to take your boy." And the Indian father turned and went sorrowfully away, "because there was no room for his boy in the Inn."

*Minister, First Christian Church, Ellensburg, Washington.

Dinner With Kagawa

By Hermon S. Ray*

IT WAS at our missionary home; but we were dining with Kagawa! Like the Master, he is always the host, though guest; for he is so "like the Master." At the table Kagawa radiated a spirit of love, humility and sacrifice. That spirit about him sanctified our dining room. That "something" grips you. Christians and non-Christians alike feel his irresistible "pull."

Like Paul, too, Kagawa has so often faced death for Christ, and so continuously suffers because of disease in his body and duty to his soul that "it is not Kagawa that lives, but Christ who lives in him."

Before dinner he asked to be shown to the bathroom to wash his hands. He had been "on the go" since five o'clock that morning dictating a book until noon; then, no time for lunch, he had preached to a thousand or more eager listeners at the Tokyo Central Tabernacle. At 4:30 he was addressing the Tokyo Medical Association, pleading for lower fees for the poor who, he says, pay half of their income to doctors. I met him there with a taxi to bring him home for six o'clock dinner. We had to hurry, because he was due to preach again at 7:30 at the Tabernacle! And yet he came with no seeming sense of strain or rush!

And while he was upstairs, he said he wanted to see our baby. She was already asleep; but Kagawa went quietly into her room and kneeled by the little bed in silent prayer. I kneeled too. The baby slept on, but that prayer will "tell" in her life.

Then we went down stairs. We had prepared the best meal we could for our distinguished guest. But, strange to say, I can't remember what we had. All I can think of was whom we had. Our guest had brought Him into our home.

From time to time as Kagawa told us about some dream of his for Japan and the Japanese Christian church, his face would light up with an almost boyish joy. And his hearty laugh! Here was a man getting a real "thrill" out of life! We caught his spirit of enthusiasm, his note of optimism. And yet he told us of tragic facts of suffering, sadness and sin. He had just returned from an evangelistic tour. I asked him how long he usually preached. "Until they get converted," he laughingly said. "You know it may be my only chance, and theirs, so I try to give them all of the gospel, from Genesis to Revelation." His face was serious again.

Before we realized it, it was time for us to go to the evangelistic meeting. Saturday night, but the tabernacle was full. Yes, and Kagawa preached long and hard enough for people to be converted. Many signed the cards of declaration of faith.

We came back home. I walked again into the dining room. Kagawa was not there, but the atmosphere he had created was there. Yes, it was our home and our dinner. But we had dined with Kagawa.

Pray for Kagawa.

*Baptist missionary, Tokyo, Japan.

Former Oberlin Student Honored

A FORMER Oberlin student, John Dube of Natal, South Africa, has received the unique honor of being the first native to receive the honorary Ph.D. from the University of South Africa.

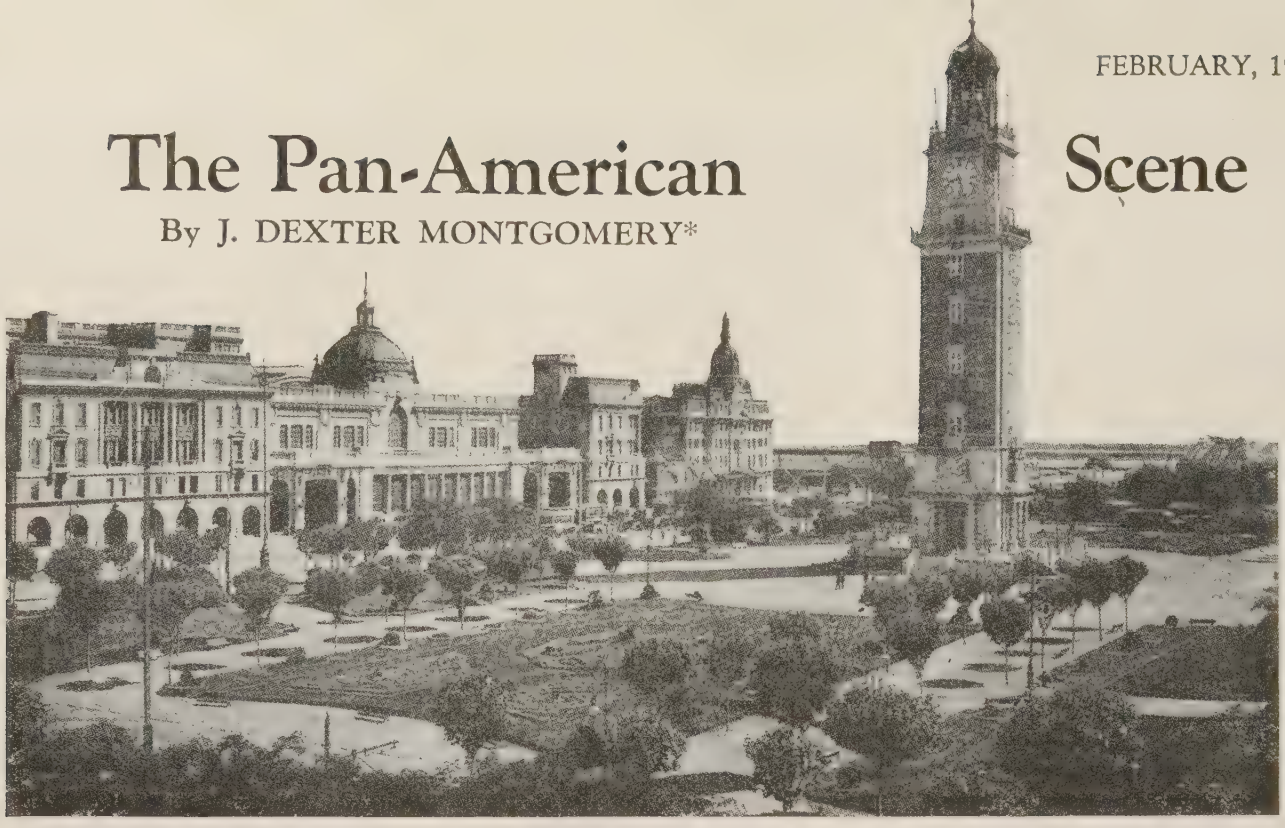
This is said to be the first honorary degree awarded in South Africa to any native and shows a wonderful change in the attitude of the European leaders to the Bantu as a whole. One of the outstanding natives of Natal, Mr. Dube is a product of the American Board. His father was one of the first Zulus to become an ordained minister. He attended Oberlin from 1888 to 1890 and received his training at Union Missionary Training Institute, Brooklyn, New York.

Mr. Dube has been editor of the *Natal Sun* and is widely known as a newspaper man. He is the principal of the Ohlange Institute, the Tuskegee of Natal. This is a boys' school with an entirely native staff which gives industrial, commercial and high school courses.

This is not the first honor for Mr. Dube. In 1935 King George gave him "His Majesty's Jubilee Medal." Mr. Dube has been twice president of South African Native National Congress and has headed two deputations to England to represent the status of natives under British rule.

The Pan-American Scene

By J. DEXTER MONTGOMERY*



The Plaza, Buenos Aires

THE relations between our country and the United States are on a happier and more satisfactory basis today than ever before in all our history,'' were the words of Argentina's Minister of Foreign Affairs, Dr. Carlos Saavedra Lamas, winner of the Nobel Peace Prize for 1936, uttered five days preceding the opening of the Inter-American Conference for the Maintenance of Peace. This statement reflects the whole atmosphere of the 197 delegates and representatives of the twenty-one American republics now gathered in Buenos Aires. Perhaps never before, during one hundred and ten years, has there been such an excellent opportunity under such favorable conditions for the realization of the ideals of Bolivar, who convened the first Inter-American Peace Conference in Panama as long ago as 1826.

This conference never in reality transacted any business and the great liberator of South America, who called it in Panama did not live to see Pan-Americanism come into being as an active and effective agency. The idea lay dormant for more than half a century when it again found expression in the person of James G. Blaine, Secretary of State in President Garfield's cabinet. A Pan-American Congress was proposed in 1881, but the first Congress was not held until 1889-1890, when Blaine returned to office under Harrison. This Congress which was held in Washington, D. C., did much to promote better understanding between the various American states, and created the Bureau of American Republics which has continued until the present time. It was the most numerous international assembly which, up to that time, ever met in the Americas, with eighteen countries represented. Its purpose was to make secure peace and to promote progress among the peoples of the American continents. With the same general purpose, the six successive Pan-American Conferences were held: Gathering in Mexico in 1901; Rio de Janeiro in 1906; Buenos Aires in 1910; Santiago, Chile, in 1923; Havana in 1928 and Montevideo in 1933. All have had peace as their general theme. But well does the editor of the Buenos Aires daily, *La Prensa,* tell us that external or universal peace is the consequence of peace within each of the nations, as both have like characteristics and uniform rules. ''Equality, tolerance, mutual respect, honest labor, economic well-being, liberty and spiritual progress assure harmony and material advancement within the state, and they also guarantee the same things in international life.'' What affects the nations as a whole applies by the same natural laws to the societies which form each state.

These fundamental principles of democracy have many times been pushed aside by less noble interests and the peace of the Americas has been disturbed. When in 1895 Mr. Olney declared: ''Today the United States is practically sovereign on this continent, and its fiat is law upon the subjects to which it confines its interposition,'' he created fear and suspicion throughout Latin America as to the sincerity and good faith in the application of the ideal of the Monroe Doctrine. This fear of North American imperialism was further aroused by such acts as the Platt Agreement; the way by which the Panama Canal zone was secured; and again by military intervention in Central America. Important changes have occurred, however, in the Pan-American scene during recent years resulting in a much closer relationship among the nations of this continent.

The outlook has almost completely changed since 1916 when some important movements came into being which have made the change of attitude certain and effective. It was in this period that closer commercial relations among the American republics began to be realized and more interchange of travelers and visitors resulted. What was equally important, perhaps, in bringing a better understanding was the Christian Workers' Conference held in Panama in 1916 which resulted in recognizing Latin America as a legitimate missionary field and the organization of the Committee on Cooperation in Latin America. All of these forces have worked effectively to promote fuller acquaintance and better understanding among the peoples of the two Americas. The outcome has been the broadening in each republic of its knowledge and the widening of its concept of the culture of sister republics.

Important and far-reaching international agreements and pacts have been formulated and approved by the nations of this hemisphere. Among these are the following five well-known peace agreements: (a) the Treaty to Avoid and Prevent Conflicts between the American States, which was signed in Santiago, Chile, in 1923; (b) the Treaty for the Renunciation of War, known as the Kellogg-Briand Pact signed at Paris in 1928; (c) the General Convention of Inter-American Conciliation, signed at Washington in 1929; (d) the General Treaty of Inter-American Arbitration, signed at Washington in 1929; and (e) the Anti-War Treaty of Non-Agression and Conciliation signed at Rio de Janeiro in 1933.

Certain moves on the part of the United States have been of equal importance. Among them is the solemn and formal declaration, made at the Montevideo

*Missionary to Buenos Aires.

Conference in 1933 and ratified by the United States Senate, not to intervene in Latin America. This was one of the greatest victories for peace in America in many years. So long as an intervention policy continued there could be no real Pan Americanism. The strict adherence to this treaty by the United States is of primary importance. This has led to the complete withdrawal of all United States armed forces from Latin-American countries; and with the removal of the marines from Haiti in the summer of 1934, the United States, for the first time since 1898, has no troops stationed on Latin-American territory. Along with this has been the move away from the "dollar diplomacy," and the abrogation of the Platt Agreement. Too, the settlement of the Tacna-Arica dispute between Chile and Peru, and the cessation of the Chaco War, have all contributed to a better understanding among the American countries.

The present Inter-American Conference for the Maintenance of Peace now in session in Buenos Aires is meeting, perhaps, under the most auspicious conditions of any Pan-American Conference that has been held during the last twenty years. But its success will depend on wise and concrete planning which will result in practical agreements and friendly understanding. As Secretary Hull said in his opening address: "We must quicken our words and hopes into a specific, embracing program to maintain peace. Such a program, adequately implemented, should comprise a structure affording all practical means for safeguarding peace. . . . . Agreements, however, must reflect the utmost good faith; this alone can be the guarantee of their significance and usefulness. Contemporary events clearly show that, where mutual trust, good will and sincerity of purpose are lacking, pacts or agreements fail; and the world is seized by fear and left to the mercy of the wreckers." Collaboration on the part of the churches, conferences and lectures, in establishing understanding, friendship and trust in the Americas can be most effective in advancing the present efforts for peace.

Children Start Ball Rolling

By LEWIS S. C. SMYTHE*

LAST winter when it was very cold, two hundred and seventy flood refugees and famine refugee families were living in pitiful little mat huts on the hill where Hillcrest American School is located. The school children—among them the McCallum, Bates and Brady children—wanted to help but there were too many folk for them to do much. About thirteen hundred and fifty people were spending the cold winter days thus poorly housed. And they were hungry. There were other appeals for food relief so the children with their friends were able to get together only $407.21. Chow Ming-i, a fine Christian man who is always interested in helping the poor, suggested starting work relief, using the children's money as compensation, paying thirty cents a day (eleven American cents) to the workmen. He planned to use Chinese students from the rural leaders' training school to manage the work and put the people at moving dirt for filling ponds and mending Nanking roads.

An influential Chinese woman, Mrs. Lo Chia-lun, heard of this good work and said that the Women's Relief Committee to which she belonged had some funds and would like to help. She appealed to the Nanking City government to find work for these people. It was arranged that the Construction Bureau of the city government would give 200 men from these families work on a dike southwest of the city where the land had been badly flooded before. The city agreed to pay fifteen Chinese cents per cubic meter of earth dug up, carried in baskets on the shoulders of the men, and solidly tamped into the dike. If it rained there was to be no pay. The Women's Relief Committee set about putting up huts, getting blankets, big cooking kettles, straw for bedding, bowls for rice, pails, lamps and carrying equipment so these men could get the job. That cost $500.

Mr. Chow organized the men into seven gangs of twenty-eight men each and tried them close at home to select the good workers. Each gang had its leader. Four men were elected cooks. All were to receive equal pay. During the first week it snowed hard and then rained and there was no work and consequently no pay. The children's gift and funds from the Women's Relief Committee provided for the men and their families during these days of idleness. In spite of rain and snow the men were able to finish one kilometer of dike, 8,200 cubic meters of earth, in three weeks. Mr. Sung of the Construction Bureau said they had done so well he would give them another kilometer; they finished that in tewlve days. Then he said, "Your men are each worth three of the soldiers we have working out here and one of them is worth ten or fifteen opium-smoking men. We will give you two of the 2.8 kilometers of dike work left to be done on this job." That was joyful news to the 200 men because it insured them work till the weather was warm enough for them to start back home and plant their spring crops.

Two days after this additional work was promised the men, word came to Mr. Chow that 200 police and soldiers were driving all the refugees out of the city, starting with the very families in which the children had been interested. Appeal was made to the city government but nothing could be done as the order to move had come directly from Chiang Kai-shek. Out of the relief money in hand each family was given three dollars to help on the travel north and in a very short time they were all on the move, disappointed at such an abrupt departure but grateful for assistance received.

To return to the Hillcrest children. They started in a small way to help with what they had. Others saw their good work and joined in; the work grew like a big snowball until the city had paid these men $2,250 for their work on the dike, the Chinese Women's Relief Committee had paid $1,550 for equipment, travel, and supplementary wages in wet weather; and the $407 raised by the children had been absorbed in the relief work. The children's money was multiplied ten and a half times. So was the energy and ability that went into the project. Those men went home with a feeling of self-respect since they had done a good job and done it well. And we all had an illustration of the constructive relief that can be done by intelligent hearts.

*Missionary to Nanking, China.

Among the Depressed Classes

By Ann Mullin

ONE evening recently Christian men and women volunteers went to Bilwari to have a meeting, including a worship service, with sweepers. We women arrived just before 7:30, the time we wanted to begin our service. The Christian bais began playing the phonograph in the front yard of a family which has accepted the Sikh religion. I went from house to house to call our friends, the sweeper women. When I returned I found the phonograph closed and the Christians conversing with a few people. The song which I heard was not a Christian song. Inside a small room the group of Sikh men and women were having their worship and the women brought small offerings to be used in building a temple.

We had arrived first and our program had begun, yet we had to stop and wait until 8:30, when their worship was over. I was told that every evening, not just once a week, those sweepers meet for worship. We hope that they will decide to worship Christ instead of reading their sacred book and that their custom of daily worship will continue.

The same week I was present at a meeting in a section of the city occupied by Chamars, another of the depressed classes. Pastor Lawrence, in his talk to the people, asked the Chamar women if the wives of Hindus of the city came to visit them. An amazed and emphatic "No" was the answer. Then our pastor remarked, "It is true that the caste women of your own religion never enter the section of the city in which you live. Who does come to teach you, to uplift you physically, mentally and morally? Who loves you and is interested in you? The Christian women."

A Chamar man remarked, "We cannot be uplifted but there is hope for our children." Rajjibai replied, "You, too, can be uplifted by Christ."

Damoh, India.

As It Is Done in India

A Report of the Convention of the Indian Churches of Christ

By ANN MULLIN*

Top row, left to right: M. J. Shah of Bilaspur, who gave the sermon on Sunday; Mrs. M. J. Shah; Samuel Otto, teacher in Bilaspur school for boys, and a delegate to the convention.

Lower row, left to right: Mr. Abraham, evangelist in Kota; Mrs. S. M. Masih, delegate from Bilaspur; Mr. Samaya of the Mennonite Mission, one of the speakers.

"WHERE are you going?" asked the Hindu station master at a railway junction.

"To Bilaspur," I replied.

"Are you a delegate?" "Yes," was my answer.

"Other delegates will go on the same train," said he.

I was fortunate in being a delegate (as a mission representative) to the convention held by the Indian Disciples of Christ. This year it was at Pendridih, a Christian village in the Mungeli area. Before our arrival Pastor Samuel and his assistants had made adequate arrangements for the guests.

The small, white church is in the midst of a flower garden. It is the custom there to remove shoes before entering the building and to sit on mats on the floor. During the meetings the administration secretary of the convention, Pastor Mangalbadi, and the chairman of this convention, Pastor S. M. Masih, with the secretary, Pastor Lawrence, sat on the raised platform.

It was good to see a number of young men as delegates and to know that among the Indians some were laymen. It is to be regretted that of the thirty-eight Indian delegates only eight were women. Six missionary delegates (of whom two were women) were present.

All the delegates ate Hindustani food together, sitting on the floor of the veranda at the rear of the church building. At the close of the afternoon sessions the men played volley ball and throughout the convention a good spirit of friendship was found.

Business sessions were held mornings and afternoons. The secretary's report showed that he had accomplished much in the limited time allowed him from his duties as pastor of the Pendra Road church. Among his many duties next year will be the preparation of a sample constitution which may be adopted, with changes, by the local congregations.

It was reported that most of the Indian coworkers and many laymen contribute to the local church treasuries at least one anna to the rupee (one-sixteenth of their salaries). In addition to that they and their families give to the Sunday school, Christian Endeavor and special offerings. Several Indians are tithers. Emphasis was placed on the need for worthy contributions from all Christians. Reference was made to the help given to the Indians from a portion of the tithes of the missionaries being used as grant-in-aid to congregations and as scholarships for worthy boys and girls. It was decided to continue the present arrangement of the mission and the churches together supporting the home mission work at Kota.

Because two churches failed to report, the secretary was unable to give the exact membership of the churches at the present time, but the Christian community numbers at least 4,000, of whom about 1,700 are children too young for baptism. There were about 112 baptisms last year.

Chairman Masih conducted all business sessions in a tactful, businesslike way. W. B. Alexander was most helpful because of his clear thinking and his advice concerning the business of the kingdom. The Indians recognize in our efficient mission secretary a sympathetic friend who helps them to magnify the Indian church.

The devotional services each morning were conducted by Pastors Khet Singh, B. L. Singh and P. Sidney, and proved to be helpful beginnings for the programs.

A historical play, written by Evangelist T. M. Das, member of the Pendridih church, was presented by twelve members of the local congregation. About half of the caste were laymen. The majority of the people living near Pendridih are Satnamis (one of the depressed classes). Several hundred of them (mostly men and boys) came to see the play which told the life of Ghassi Das, founder of the Satnami sect. The play lasted from 8:00 p.m. to 11:00 p.m. Most of the large group sat quietly on the ground and listened during that time. The last scene showed a dozen men, converts from the Satnami religion who had been saved from intoxicants and sin and now work for Christ as laymen and coworkers. They gave their witness as to the many blessings which had come to them through Christ. At the end the author of the play made an appeal to the Satnamis to accept the living Christ instead of Ghassi Das as their leader.

Mr. Samaya, of the Mennonite Mission, was invited to give a talk about the outstanding voluntary work being done in Basna and twenty-two villages by members of the Mennonite Church. These Christians contribute generously and direct and support the work without financial aid from the Mission. Even the children are volunteers. The new Christians witness for their Master, and other people become Christians. Volunteers go into all the villages and teach and as a result there have been 300 adult converts. The non-Christians contrast their lives with those of the Christians, and when occasionally one of the latter group does anything wrong the non-Christians remark, "That is not worthy of a Christian."

The addresses each evening were given by W. G. Menzies. In his first talk he applied to our lives and work the characteristics he observed in Canadian fishermen. These things are necessary: That "fishers of men" know the people, have tact, patience, faith that the gospel is powerful, to be ready to go when the time is right, willing to persevere in the work and undergo hardships.

Dr. D. A. McGavran stressed the fact that bringing people to Christ is the work of each of us, especially of the laymen, and suggested methods through which this can be done. He spoke of the influence laymen have in the conversion of people. We were told that 35 per cent of the people living in the Mungeli district are of the depressed classes, friendly people who, Dr. McGavran thinks, can be won to Christ. The speaker gave many incidents from his experience in the survey of mid-India and told about individuals and groups of the depressed classes who are favorably impressed.

In the closing service on Sunday afternoon the worship service was led by S. M. Masih; there was an impressive communion service and a sermon by M. J. Shah. Mr. Shah spoke of the joy of our association as Christians and expressed the hope that the desire for the addition of groups to our fellowship will be strong enough to make us give wholehearted witness, to tell the news, to make disciples.

*Missionary at Damoh, India.

A Tribute

By SYLVIA SIGFRIED VAN FOSSEN*

EARLY in the establishment of our cause in the Philippine Islands, in one family that became strong in the faith there was a boy, Valentine Solomon, always regular in Sunday school and church services and eager to do anything he could to help. The workers often marveled that he did not come vitally into the church. In 1911 in a Bible Institute held for girls in Vigan, there was converted a young woman of much promise, whose later worth to the church made good the faith we had reposed in her. She had been a strong devotee of the medieval Catholic church, which was the only religion she had known. However, the Protestant faith meant very much more to her than that could mean, and so after her conversion she came to live and work with the missionary in Laoag. Her name was Nicerata Tagorda. Valentine early took a liking to her and they were married. He was baptized about the same time and very soon gave his life to the ministry. The two made a splendid team in the Lord's work.

Besides the regular pastoral work of Mr. Solomon, he was the one representative from our Ilocano churches to the World Sunday School Convention in Tokyo some years ago. In 1925, when the Disciples were needing someone to act as their representative in the revision of the translation of the Bible into Ilocano, it was to Mr. Solomon that they turned, for he had the qualifications needed. He knew English well and besides his public school work both he and his wife had been closely associated with the missionaries; he was grounded in the faith and his knowledge of the Scriptures was equal it, if not superior, to that of a majority of our preachers. This task of translating he took very seriously, and felt deeply the responsibility connected with it. The committee often worked far into the night, when they felt that some passage should be finished. In speaking of this work he said, "Oftentimes my heart was heavy, as I had toiled long and feared a shade of meaning might be put in which was not there, or something omitted which should be put in."

After that work was completed, Mr. Solomon, with wonderful intuition, began to see the day when American churches, if they did not withdraw their support, would so lessen it that our cause might be greatly weakened if some other means were not available for the support of our preachers. Accordingly, he left his home in Laoag and went to Manila to take a course in dentistry, that he might be able to make a living and preach the gospel also. His wife, by selling home-woven Ilocano cloth, and by supplying him with some of the same commodity to sell in Manila, helped him with his finances, besides caring for herself and three children during his absence. It was a happy day for him when he received his diploma and could return home to his family.

Funeral procession in front of the Solomon home, showing the family and Valentine's dentistry sign

Since the removal of our missionaries from Laoag, Mr. Solomon has done splendid service in the Laoag church. He practiced his profession and carried on the church work as well. In a letter to the missionary (now in this country) earlier in the year, Mr. Solomon, in writing of his children, said, "Josue, now sixteen years old, is the janitor of the chapel and bids fair to be a better preacher than his father, and Nora, aged twelve, plays the piano for church services and gives promise of becoming a better Bible woman than her mother. The last child, a girl of ten, also is deeply interested in the Lord's work."

Following the death of Mr. Solomon, the daughter, Nora, wrote in English some details of his last days. "On Thursday noon my father and Fé (the youngest child) went to Batac (where he was formerly the minister), for a service. In the afternoon he visited many members of our church there. In the evening he gave his last sermon to the Batac people. At 2:00 p.m. on Friday he, with his family, eagerly went for the first service in the new Laoag chapel. He spoke with great emotion and tears even fell from his eyes, as they did also from the eyes of his hearers. When he was half through his speech he turned his eyes upward and it was hard for him to pronounce his words. His right side was paralyzed. Former Governor Dr. Domingo Samonte, a lifelong friend of his, rushed to his rescue, but he begged to continue his talk even in his weakened condition. However he was taken to the hospital where he remained twelve days, and passed away shortly after being taken home."

A month after Mr. Solomon's death, Mrs. Solomon moved into Adamson Hall, where she has charge of the girls' dormitory, but the girls there are few these days and the family is having a difficult time to get along. The son is finishing high school and the girls are in the fifth and eighth grades. Mrs. Solomon has been a most faithful worker in our church for twenty-five years. She needs in these days strength that only our God can supply. May American Christians join in prayer for her and her family in this hour of need, and for the cause of Christ in the Philippines, that leaders may constantly be coming forth with consecration, talent and zeal for the work that so greatly needs them.

*Formerly a missionary in the Philippines.

The Answer

I saw her on the city street
Walking unsteadily along,
Her frail, thin form shivering
From winter's icy blast.
Her shabby garments,
Closely drawn,
Were no shield
Against the keen-edged wind.
She passed by others
Muffled to their ears,
But did not turn her head.
No resentment shone in her eyes.
She was young,
But her face was drawn,
Marked by suffering,
And life's futility.
Was mercy dead? I thought,
And had charity fled from human hearts?
"Why should she suffer so?" I asked,
"Where plenty is?"
And then I knew the answer;
She was black.

T. J. GOLIGHTLY.

Murfreesboro, Tennessee.

College Activities

Disciple Educator and Rural Church Leader Dies

The Butler University campus was shocked during the Christmas holidays by the death of Emory C. Cameron, associate professor of practical theology, and one of the most beloved faculty members of the Butler college of religion.

E. C. Cameron

Professor Cameron died on December 28 due to a streptococcic infection, following an illness of about ten days. He had served on the Butler faculty for three and one-half years and had become known as a national authority on the rural church. Shortly before his death Professor Cameron had agreed to deliver a series of special lectures on the rural church at the Yale Divinity School and Hartford Divinity School in January. He was chairman of the Disciples' Rural Church Commission.

Memorial services were held for Professor Cameron in Arthur Jordan Memorial Hall with the college of religion in charge. Funeral services were conducted by Dr. W. A. Shullenberger at Central Church, Indianapolis, where Professor Cameron was an elder.

Mr. Cameron assumed the assistant professorship at Butler in September, 1933, coming here from Texas Christian University, Fort Worth, Texas.

Born August 1, 1894, near Springfield, Mo., Professor Cameron was graduated from Phillips University, Enid, Okla., after receiving his elementary education in the vicinity of his birthplace. He received postgraduate degrees from Drury College, Princeton University, University of Chicago and Union Theological Seminary.

Professor Cameron's interest in religion was not confined to the teaching of theology. In his college days he held pastorates while attending school and was pastor of churches in Tonkawa, Oklahoma; Winfield, Kansas; Philadelphia, Pennsylvania; and New York. He was the author of many articles in WORLD CALL and other Disciple publications.

Professor Cameron leaves behind him his widow, Mrs. Regina M. Cameron, and a son, Bruce Cameron. His brother, A. P. Cameron, Oklahoma pastor, was present for the funeral.

"Butler University has sustained a deeply felt loss by the sudden and unexpected death of Emory C. Cameron," said Dr. James W. Putnam, president of the university.

"In his three and a half years of serving on our faculty he had won the respect, the confidence and the good will of his colleagues and his students. They respected him for his virile Christian manhood, for his high ideals and his sound judgment.

"He was devoted whole-heartedly to the cause of higher Christian education. His interest in the problems and possibilities of the rural church made him an outstanding authority in that phase of American life. Thoroughly trained in his chosen field, he added a deep and impelling human interest."

Butler University
Indianapolis, Indiana

Principal speaker at the 1937 Butler University founders' day celebration on February 5 will be Dr. Clyde E. Wildman, president of DePauw University. Dr. Wildman was named president of DePauw in 1936 after a successful career on the staff of Boston University.

The Butler founders' day exercises will include a student convocation on the Fairview campus and a formal banquet in the Claypool Hotel. A program, commemorating the memory of the forty-three men who in 1850 incorporated the university, will be presented at both events.

Several Butler faculty members attended academic and professional conventions during the Christmas holidays. Chicago, New Orleans, St. Louis, Atlantic City, Richmond and New York City were among the points visited by the staff members.

Thirteen Butler seniors have been honored by election to membership in Phi Kappa Phi, national honorary scholastic society. Only those seniors who have outstanding academic records are elected to the society each year.

Butler will open its second semester on February 1. Registration activities will be held on that date and instruction will begin February 2. The term will round out the university's eighty-second annual school year. A large number of incoming freshmen are expected. Special courses have been arranged for these beginning students.

Transylvania University
Lexington, Kentucky

Mr. Talbott was ordained to the Christian ministry of Religious Education in his home church at Greencastle, Indiana, recently. He attended Butler University and graduated from DePauw with an A.B. in religious education. Mr. Talbott is continuing his studies in religious education this year at Transylvania.

Chapman College
Los Angeles, California

After a brief but highly successful series of evening broadcasts, President C. F. Cheverton is returning to his original series—"A Help for the Day"—which he made famous for over two years on a network program. The program is being released through KFWB and is heard every morning except Saturday and Sunday at 7:15 a.m. Appearing with Dr. Cheverton each morning is the well-known Cardinal Quartet of Chapman College whose musical numbers fill the major portion of the hour.

Recognition of the contribution of Chapman College to liberal arts journalism came some weeks ago at the annual convention of Alpha Phi Gamma, national honorary coeducational journalistic fraternity, held in Los Angeles, when the college was granted membership as the Alpha Epsilon chapter. The chapter has five charter members and will function as the first national honorary fraternity on the Chapman campus. Alpha Phi Gamma fraternity is an old national organization having chapters all over the United States. Included in its membership and on its honorary rolls are many of the most noted newspaper people in the country.

Culver-Stockton College
Canton, Missouri

For the second time in as many years a Culver-Stockton College student has won first prize in the Peace Oratorical Contest. Kent Sanderson, a senior of Pittsfield, Illinois, won this honor for himself and the college over contestants from all the colleges of the state. Last year's winner was William Sener of Chicago, who also won honors in the national contests.

John R. Talbott

One of the students catches a view of a committee meeting in the new administration building of Hiram College, as she prepares to "make up"

The enlarged personnel program of the college which was inaugurated in the fall has resulted in a more personalized instruction.

Hiram College
Hiram, Ohio

Hiram College will continue the study plan which it voted to undertake as an experiment three years ago. With students and faculty both voting 88 per cent in favor of the plan, and the trustees giving it their unanimous approval, its continuance is assured, President Kenneth I. Brown announced at a special convocation.

The plan, which has been called "the elimination of the time clock in education," provides that students study one subject intensively for nine weeks, then take up another. The usual method is to divide a student's time among four or five subjects simultaneously. More unified and thorough work was the objective of the new plan. It has attracted national attention among educators and marks a trend in higher education.

During the experimental period studies have been made to evaluate it. The results of these up to date were reported to the faculty by Dean Ward A. Whitcomb, head of the psychology department. Reports showed that the average student liked his courses better and that both students and faculty enjoyed their work more, although more time was spent in the classroom and library than under the old plan.

A more cosmopolitan enrollment was reported as the trend since the new study plan went into effect and a poll among the freshmen showed more students giving the plan as their reason for coming to Hiram than for any other reason.

The student vote was 276 for the plan, 20 undecided, and 15 against; the faculty vote was 24 for and 3 against.

Yale—Hartford

George Walker Buckner, Jr., editor of WORLD CALL, visited two centers of higher education in the East in the month of December. On December 3 he was at Yale Divinity School, New Haven, Connecticut. Much of the day was spent in personal conference with students. There are about 40 Disciple students in the Yale group. These form the well-known Campbell Club of Yale, which was addressed by the visitor in the evening. He was also present for the weekly Thursday afternoon communion service held by the Disciple group.

December 4 the editor spent at Hartford, Connecticut, where he was the guest of Dr. and Mrs. Charles T. Paul, Disciple representatives in the Kennedy School of Missions. He conferred with students, and at the chapel hour spoke before the combined student bodies of the Kennedy School of Missions, the Seminary and the School of Religious Education.

Left to right: Joseph Smith, Lynchburg '33, president Campbell Club, Yale University; Dr. J. C. Archer, sponsor; Oliver Cowles, Hiram '30, secretary.

Phillips University
Enid, Oklahoma

Professor James Clifford Shirley, biology instructor, has been elected recently as acting dean of the College of Arts and Sciences of Phillips University. Dean Shirley has been with the university for nineteen years and during that time has continued his graduate studies. He is now working on his Ph.D. degree at the University of California. Dean Shirley has lectured for the U. S. National Park School of Natural History, Yosemite National Park, and has been a ranger naturalist there for the past six summers. His book, *Redwoods of the Coast and Sierras,* recently published, has been the best seller the University of California press has ever published. He is a member of the American Association for the Advancement of Science and of the Oklahoma Academy of Science.

Dr. Charles D. Hahn, of the Fine Arts College, has again been selected chairman of the Functions Committee of the University, in which capacity he has served during the past three years. Dr. Hahn has also been appointed a member of the board of directors of the Oklahoma Federated Music Clubs. Dr. Hahn occupies an outstanding position in the field of music, having studied for seven years at Leipzig, Germany, and for a number of years in New York, before organizing the Hahn Music School of Dallas, Texas, one of the most successful music schools in the Southwest. Dean Hahn has been head of the piano department at Phillips University since 1919.

Drake University
Des Moines, Iowa

A number of outstanding speakers have appeared before the student body in the regular Tuesday and Thursday chapel services.

President D. W. Morehouse represented Drake University at the first annual conference on educational broadcasting held recently in Washington, D. C.

Drake debate teams will make an extensive West Coast tour beginning January 31.

Drake University has announced the receipt of a gift of $100,000 from the Gardner Cowles Foundation to be used to build and equip a new library building. Plans for the building will be started at once with the hope that it will be completed before the opening of the term next fall. This new modern library building will fill Drake's greatest need, and will be an inspiration to every Drake student, to faculty members and to every alumnus. It will improve the teaching facilities in every way.

"Slinging Sam" Baugh, T. C. U.'s "All American" quarterback, about to pass to Dr. E. M. Waits, the university's "All American" president.

Station UCMS Broadcasting

A RECENT bequest received by the United Society was $200 from the estate of James H. Sexton of Platte City, Missouri.

John Harms, director of religious education for the state of Indiana, has just completed three months' study in the University of Chicago.

Miss Bess White, publicity director for the National Benevolent Association, St. Louis, Missouri, went to Memphis to spend Christmas with her parents, Mr. and Mrs. Walter M. White. Her visit was marred by an appendicitis operation on December 28th, from which, we are glad to know, she is making good recovery.

For several years the India Mission has gotten out a calendar to send to its many friends. For each month a picture is used portraying some phase of the work. The calendar is published by the Mission Press in Jubbulpore, under the direction of our missionary, T. N. Hill, and the type is hand set. The Press does work in English and Hindi and publishes a Hindi paper every week with news and most of the departments of a Christian weekly in our own land. It is a union paper sponsored by the Mid-India Christian Council and goes to forty missions in ten provinces and several foreign countries.

Mr. and Mrs. E. C. Davis, retired missionaries from India, are spending the winter in Edinburg, Virginia, where Mr. Davis is serving as ad interim pastor of the church. We are glad to know that Mr. Davis is much improved in health.

Dr. C. E. Pickett writes that when he returned to his home in Seattle, Washington, following the One-Day Conventions, he found that Mrs. Pickett had fallen and broken one wrist and sprained the other. While in some distress she was able to give a Woman's Day address in the church at Auburn.

Flanner House, community center for Negroes, provided a chicken dinner at Christmas time for 144 children, followed by a party and an appropriate program including a motion picture, and in addition gave to each child a small present, with candy and fruit. The superintendent, Cleo Blackburn, also reports that 108 bushel baskets containing meat, vegetables, fruit, clothing, candy and toys were sent to the most needy of the clientele of Flanner House.

At a recent Flanner House Founders' Day celebration, the principal address was given by Dr. Alva W. Taylor of Fisk University, Nashville, Tennessee.

Miss Helen Mohorter, daughter of the late J. H. Mohorter for many years secretary of the National Benevolent Association, is connected with the Colorado Christian Home, Denver, Colorado. Just recently she has had planted some Chinese elms to border the playground of the Home, in memory of her father and mother and her sister, Miriam.

William Henry Fonger

Mr. Fonger, who served as a missionary in the Philippine Islands until the missionaries were withdrawn several years ago, has been acting agent for the American Bible Society in the Islands. While in this country on furlough, he was elected secretary of the Philippine agency of that society, and with his family sailed from Seattle in January.

Word has come of the death of Neil Baxter, a former missionary to Paraguay, at Parkville, Missouri, on December 3, 1936. Mr. Baxter attended Drake and Chicago universities, and graduated from Butler and the College of Missions. He is survived by his wife, Hazel Scott Baxter. Mr. Baxter has been teaching in Park College, Parkville, for a number of years.

Ben C. Bobbitt

State secretary of the Kentucky Missionary Society and religious education director for that state.

We wish we could reproduce for our readers the set of five Chinese Christmas cut-outs which came as a Christmas greeting from one of our missionaries. They are cut from the familiar Chinese red paper and represent the manger scene, the kneeling Wise-men, the worshiping shepherds, the camels and the lone shepherd, with Chinese characters at the top of each, all in the most delicate cutwork imaginable.

For many years Mrs. Clifford Weaver, wife of the pastor of the church at McKinney, Texas, has been collecting dolls, until her collection numbered 400 and represented many countries of Europe and the Orient. These dolls have been exhibited at two world's fairs and have been sent on peace missions around the world to children of foreign lands several times. Mrs. Weaver has recently presented to North Texas State Teachers College, Denton, Texas, this entire collection and also a 2,000-volume juvenile library, as well as over a hundred pieces of rare American glassware which she has acquired over a period of years, some being family heirlooms. Mr. and Mrs. Weaver spent their early married life as missionaries in Japan.

Mr. and Mrs. Thomas A. Young write that they were back in Japan only a few days until they were in harness again, Mr. Young in the Boys' School and Mrs. Young in the kindergarten. She has been especially happy in distributing the presents sent by her friends to the children and in passing on to the women the cooking recipes which were given her. Mr. Young is looking forward to the time when the new main building of the Boys' School shall be a reality. Graduates and friends of the school in Japan are planning a campaign for Yen 100,000.00, or approximately $30,000.

Dr. and Mrs. P. C. Palencia, of the Philippine Islands, are rejoicing over the birth of a second daughter who arrived in November last.

While in New York City in December Alexander Paul attended the marriage of his son, Dr. John Harland Paul, to Miss Jane Ellen Norman, December 19, at Calvary Episcopal Church. The officiating rector was Samuel Shoemaker, an old friend of Harland. Dr. Paul met Miss Norman while engaged in research work under the Rockefeller Foundation in South America. She is the daughter of Mr. and Mrs. John Norman, who have spent thirty years in that country, where Mr. Norman is head representative of the Bell Telephone Company for the South American republics. Dr. and Mrs. Paul sailed January 6 for Uganda where Dr. Paul will continue his work under the Foundation in an effort to isolate the yellow fever germ. (*Continued on page* 44.)

Women and World Highways

Mission Study in Old Virginia

By ETTA NUNN*

THE "Pageant of a Climbing Race" has become a bit happier and more beautiful in Virginia during the last six months because our missionary women and young people have studied with open minds and more understanding and appreciative hearts the problems of our Negro neighbors, and have discovered that there are as many classes of Negroes as of white people. Because the experience has been such a rich, helpful one we are ready to tell others some of the reactions to the study here in the conservative southern state of Virginia. We shall let some of the leaders from different sections of the state speak.

From Smyrna, an aristocratic country church in Tidewater, Virginia, comes this word: "We invited a Negro pastor from a nearby town to preach our Woman's Day sermon. Our pastor presided over the meeting. The music was furnished by a chorus of boys and girls from the Rappahannock Negro Industrial Academy, led by their teacher. The pupils were well trained and the singing was excellent. A Negro pastor living in our midst and recognized as an outstanding Christian led us in our prayer. The church was almost filled and the offering was the largest we have had for Woman's Day. We feel the meeting was a success, expressing the utmost friendliness and good will."

Several of the Richmond churches have had Negro speakers during these studies and always they have brought fine messages. One of the guilds of Richmond visited the Virginia Industrial School for Colored Girls at Peake's. This is their comment: "We were very much impressed with the work carried on there and found Mrs. Barrett, the head of the institution, to be cultured and refined and sympathetic toward the girls in her care. We were so pleased with our survey that it was decided to send a crate of oranges and a bushel of apples as a Christmas gift to this institution."

There is a Chinese proverb, "He who builds bridges will be eternally blest by the Gods." Bridges are being built across the chasm of race in this country of ours as a result of the home missions study of the present year. The blessing is realized by members of both races, brown and white, and America will be the better place for both to live because of their better understanding and closer fellowship.

We asked the secretary of our Valley District to tell us something of what the studies have meant in that part of the state and she sent the following: "The leader of the mission study groups compiled and wrote, in part, a Negro pageant in which the struggles and weariness of the Negro during slavery days were clearly set forth. Spirituals were used in connection with the pageant. It was received with such favor that other churches asked for it. The oldest colored people of our town have been provided with daily comforts and Christmas carols were sung for them by our groups. Plans have been made with the colored school principal to bring a group of children to sing at our next mission study. He will also speak at this time on the needs of the Negro school of our town. We hope to meet with a colored missionary group in the near future. A box of seeds, clothing and tea towels has been sent to our school at Edwards, Mississippi, by our missionary women. During the winter months they plan to piece quilts for both our colored schools. Thus do we journey in ever widening circles, as we contact racial groups and follow Him who said, 'Ye are my friends'—provided we love and serve regardless of color."

A letter came from the adviser of one of our best Circles. It shows so much the effect the studies have had upon the attitudes of this group of young women that we give the letter as it was sent. When we remember the segregation laws of Virginia we can understand that these little things are important. She writes: "During our study of the American Negro we learned a great deal of the history of the Negro race that we had not known, and had many discussions on today's Negro as we know him.

"A Negro Baptist preacher met with us in one of our homes, bringing to us the accomplishments of the Negro during the past sixty years and asking for our patience with him a little longer. Following our program he remained, at our hostess' request, for light refreshments. There was no embarrassment on either side. Later we attended a Woman's Day program one Sunday evening at this church and learned for the first time that there are many educated, intelligent Negroes here in Roanoke about whom we know little.

"Out of this study has grown a desire on the part of the girls, expressed in our December meeting, to do something definite to aid our Negro Christian church here. They suggested putting on a program at our church some evening and inviting the Negro young people to attend. We have all become much more observant of the Negroes with whom we come in contact, and are beginning, I am sure, to look for their best traits rather than their worst. We have determined to let the Negro see our best side from now on, too.

"One of the Circle members went into a store to purchase some candy one day and two little Negro boys were waiting to be served. As the clerk hastened to wait on the lady first the latter said, 'These little boys were ahead of me; please wait on them first.' She said that prior to our study she would not have done this. Within each of us, I believe, has grown the desire to deal fairly with the Negro as we contact him and to help him secure better social legislation when opportunity affords."

One example of definite and far-reaching results of the study comes from the town of Gordonsville. The president of the missionary society there tells of what they are actually doing and of plans for the future. She says: "Our study of the Negro in America brought about one interracial meeting in November. The fine cooperation and worth-while talks of the Negroes made us feel keenly that they are worthy of our help and of a much better 'deal' than they are getting. We learned that the section in which the Negroes live here is incorporated but the privilege of paying town taxes entitles them to very little. However, with the exhibition of our interest, and a little urging, some sidewalks are being laid and streets are being improved. By next fall a new school building will be in readiness for them.

"We are planning to continue work for and with them. In the immediate future we are seeing those responsible, in an attempt to have roads into various Negro communities improved so that they will not of necessity be isolated through the winter months.

"After the school is completed we are to plan with the principal for books and other materials with which they may work more efficiently and pleasantly. Our work with the school will also include provision of hot lunches and other physical necessities. In addition we plan to help Dr. Cobbs, their physician, in any preventive medical or welfare work which he deems necessary and which he can better do if we help him."

We feel that no study has meant so much in changing of attitudes and in bringing desire for justice to those nearest us as has this study of the best in the Negro race and the con-

(*Continued on page 45.*)

*Miss Etta Nunn, a former missionary to Mexico, is the efficient state secretary of missionary organizations for Virginia.

Programs for Adult Organizations

For the Leader of the March Program

Theme for the Year: *The Pageant of a Climbing Race*

Topic: *Upriver on the "Oregon"*

THE March program brings us to our third study in the series on Africa. In January we considered the whole continent, striving to build up a general understanding and appreciation of the land and its people. February turned our attention to the Belgian Congo with a general study of the country where we carry on our missionary work. And now in March we are to take a river trip which will make us familiar with the ways of river travel, distances and time involved in getting from station to station, the mission stations, the people and the work of each of these places. It will prove to be a sort of unfolding of the map of our missionary work in Congo.

The devotional message, a lovely worship service in our year's theme, "Moving Forward—Toward God," is found in this magazine and is the second of the three being prepared for us by Miss Hazel McClain. On the March page of the Year Book of Programs there is a helpful and appropriate quotation from Joshua Henry Jones, Jr., a Negro poet.

For the study hour we really must have maps. First we will want to trace our travel from our homes to Antwerp. Then for the trip down the west coast and on up into the Congo country we will use the outline map of Africa (price, twenty-five cents). Accompanying the outline map is a small mimeographed map of Belgian Congo to show our own field of work. Information about the trip down the coast and places visited may be found in Mrs. Springer's book, *As I Saw Africa,* which contains also a splendid map to assist in locating all these places. A section of the book is devoted to a visit to our mission stations and will prove helpful to our study.

Point out Las Palmas, Canary Islands, where Dr. Biddle lies buried. Places mentioned in the leaflets but not marked on the maps can be located from the description: Banana (misspelled in the leaflet), at the mouth of the river; Boma, a short distance upstream; Matadi, farther upstream; then the railroad journey from Matadi to Leopoldville and Stanley Pool, marked by a circle on the river. The enlarged map of the Congo River system can be made from the mimeographed guide. Bolenge and Coquilhatville are on the Congo. At Coquilhatville we enter the mouth of the Ruki River following which we come to Longa. Beyond Longa we turn from the Ruki into the Momboyo along whose bank we find Lotumbe. Retracing our path on the Momboyo we reach the place where the Momboyo and the Busira join to form the Ruki. There we turn into the Busira and find our way to Monieka on its bank. Continuing on its waters we turn into the Juappa, tributary to the Busira, and journey on to Wema and Mondombe. The making of the map, the careful tracing of the travel, and the location of the places will be well worth our while.

The leaflets for the program were prepared by Mrs. Earnest Pearson, for some years a missionary in Congo. See *Biography Set, Series Four,* for information about Dr. and Mrs. Pearson who are now located in Eureka, Illinois. To get the best results carry out the program as suggested in the leaflet, *Upriver on the "Oregon,"* two copies of which are provided in the program packet. It contains not only the general directions but also the speeches for the leader and the Congo woman guide for the trip. Five leaflets, *Bolenge, Lotumbe, Monieka, Wema, Mondombe,* provide the needed information for the people who will act as guides to those places. No leaflet is provided for Coquilhatville and no "official stop" is made there on the trip but information is given in the leaflets, *Upriver on the "Oregon,"* and *Bolenge.*

To the American Friends:

We of Congo thank you in the love of the Lord Jesus Christ. Though we knew the name of God well, we did not have his promise and his commandments. We were in dense darkness and God in his love which he gave to all of us in the whole world showed you the path to us in Congo.

You sent teachers who crossed the ocean and came here to us of Congo with the light of Jesus and it shone brightly and the people of Congo saw the light of Jesus.

But the entanglements of the world are at war with us now. Pray the Lord in behalf of Congo that the things of the world may not obstruct the word of Jesus Christ.

You Christians remember the Lord. Open the first book of Corinthians and read the first thirteen verses of the thirteenth chapter.

May the blessing of the Lord be upon you American elders and your young men and women and children, all of you who are of the love of Christ.—I, Bokulaka Pierre of Lotumbe.

This letter was translated by Miss Vesta McCune who writes: "When I asked Bokulaka if he cared to send a letter to the people in America, he said, 'Let me think about it.' The next day he came back and gave me this letter."

If there is time in the program the story of the "Oregon" ought to be told. See leaflet in the February material, *The Disciples of Christ in Congo.* A lengthier account may be found in *The History of the Foreign Christian Missionary Society,* published in 1919. Search through past numbers of WORLD CALL for pictures and bits of information.

Any leader who wishes to include information about the missionaries in the stations visited will find delightful sketches of them and of some of the nationals in the *Biography Set, Series Four.*

Watch your WORLD CALL every month for helpful articles; an article by Mr. Yocum, lists of books and materials, a page of interesting facts, and two pages of pictures in the January number served as an introduction to the Africa study. This number has an article by Mrs. Emory Ross, and splendid material is planned for the coming issues.

The Missionary Review of the World, October, has devoted one of its articles to "Revival in Central Africa" and makes frequent mention of this section of Africa throughout the magazine.

Our programs ought to answer the questions raised in the thinking of people who have been pondering the questions "For Personal Preparation" on the program page in the Year Book of Programs. It would be interesting to get responses to the second question and the third.

If you should be wanting a book review, *Omwa? Are You Awake?* by P. H. J. Lerrigo, *As I Saw Africa* by Mrs. Springer, *Congo Crosses* by Mrs. Kellersberger, all deal with the Congo country.

The March stewardship talk is on "The Meaning of Sacrifice" and suggestions for it are given in the pamphlet, *Sharing Love's Treasure.* Practical suggestions in keeping with the theme are found on the program page in the Year Book of Programs.

For Your Fellowship Hour

You are perhaps using *Fun and Festival from Africa* (price twenty-five cents) in making plans for the fellowship period. Among the games suggested in material prepared by Ruth Brown Beebe for the Woman's Foreign Missionary Society of the Methodist Episcopal Church are: A hippopotamus hunt in which as many small words as possible are made from "hippopotamus"; charades of African products and names; big-game hunt, a contest in making paper cut-outs of animals.

EDITH EBERLE.

Programs for Young People

This page contains missionary program suggestions for Young People (18-24) and Seniors (15-17) in the first two columns, and Intermediates (12-14) in the third column. These suggestions are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor Societies, etc., and on missionary units of twelve programs each for Intermediate Triangle Clubs, mission study classes and church schools of missions. —Rose Wright.

Worship Service for March

This worship service is to be used with the March programs on Africa for seniors and young people, as outlined in the Program Packets. The monthly theme for seniors is, "Kindling Flames," and for young people, "Paths in the Dark."

Lo! I Am With You Always

Quiet Music: "We've a Story to Tell to the Nations."

Prayer: "A Native African Hymn."

O great God who is in heaven,
It is thou, shield of truth,
It is thou, fortress of truth,
It is thou, forest of truth,
Thou who dwellest in the little moon,
Thou who createst life above,
Thou creator who created the heavens,
Thou maker of stars, of the Pleiades;
Whom the shooting star declares to us.
The trumpet speaking has called us, saying,
"God, who hunts for souls,
He who unites antagonistic multitudes,
He who is the leader will lead us,
He who is the great covering with which we clothe ourselves."
O thou whose hands have wounds,
Thou whose feet have wounds,
Why is thy blood so red?—
Thou whose blood was shed for us.

Scripture:

In Jesus' final interview with his disciples, he gave them his commission. Matthew reports it in this way *(read Matthew 28:18-20).* Mark says *(read Mark 16:15).* Paul in the first chapter of Acts, writes *(read Acts 1:6-8).*

Remarks (by leader):

A young man in Africa read these verses and made an important decision because of them. His name was Bazele. When missionaries first saw Bazele he was carrying a knife with a blade about fifteen inches long. His face and carriage showed anger and hate. He was looking for a certain man whom he wanted to kill. We do not know whether he ever caught the man, but we do know that missionaries and native Christians were able to touch his life and win him for Christ. He became an evangelist, and as time went on developed into one of the best in that locality. He was sent to Coquilhatville, one of the most strategic preaching places. Here he preached for about eight years.

One day Bazele approached Lewis Hurt, saying: "I don't want to work here any more." Surprised, Mr. Hurt asked why. Bazele raised his New Testament which he was carrying and said, "This Book tells me to go to the uttermost part of the earth, and I am thinking of a little village far beyond my own village where they have never heard of the living God or of Jesus or Christ." Mr. Hurt said, "But, Bazele, we need you here. You are doing a fine work. We don't see how we can let you go." Bazele answered that there were many evangelists who could take his place there, but that he must go to the place he had in mind. It made no difference to Bazele that he was receiving at Coquilhatville the highest pay of the nearly five hundred evangelists in our mission area, and that there might not be any money at all to send him or support him in a new village.

Mr. Hurt sent word to Lotumbe to ask what the mission thought about the matter, but before an answer could be sent back, Bazele had gone one hundred and fifty miles on the way.

Trusting in God and believing in the promise, "Lo, I am with you always," Bazele has conquered difficulty upon difficulty and has established a church and a school in this uttermost part to which he was determined to go.

Prayer:

O God, give to us faith and zeal. May we read thy word, even as did Bazele, and may we follow the reading with acts, even as did Bazele. As our heads are bowed before thee in prayer, may we repeat to thee prayers which thou hast already heard from young people in Africa. (*Another person without announcement should give the following prayers.*) "Oh, Lord, our fathers put spears into our hands and taught us to use them, but you, Our Heavenly Father, give us life and love. Teach us to use them."

"Oh, God, Our Heavenly Father, these teachers have left their homes and loved ones to come to us with your gospel. Now their hearts are touched with sorrow because there is not enough money to carry on all that work. Oh, Lord, bless them and strengthen them. Let them know you are ever with them in their work which you chose them to do. Don't let them get discouraged."

(*First person then concludes*): "Our Father, we pray these prayers too, and ask thy blessings on our brothers in Africa and on us. Help us through our offerings and our influence to go into the uttermost parts of the earth. Amen."

Offering.

Interest groups, Christian Endeavor societies, or groups using the Africa programs in a series of six weekly meetings, may secure, on request, advance copies of the worship services which will appear in succeeding issues of WORLD CALL.

Easter—In All the World

Miss Rose Wright who regularly brings you the messages in this column is away and her message to you seems to have been "lost in transit." So we are slipping in to talk with you during her absence.

This is the Easter month. The Easter emphasis is to the front in all our assemblies and in all our activities. That is true not alone in our church life in America, but in every land where the Christ is known. Would you not like to see the Christians in other lands in their Easter observances?

Veda Harrah, missionary to India, has charge of a school for girls and tells of their busy days just before Easter. To begin with, they were to put on the Easter drama at the church and were busy practicing their parts and making their costumes. Then, too, they were seeking ways to earn their Easter offerings, for only by earning them would they have gifts to bring and they could not be shamed before all the others by having no gifts for their risen Christ. They cut the grass in the school compound; they ground the neighbors' meal at the little mill; they made dresses and did other needed sewing. And thus the offerings were earned.

Easter morning brought them to the church early, glad in the realization that they were ready with their share of the day's worship programs, that they had their gifts to lay on the altar, that they knew the Christ who had risen for them. "Christ is risen," was the joyous greeting of Christians one to another. "Halleluiah," was the joyous response as the folk of India gave glad service unto Him.

Easter in China is always a joyous occasion. An old grandmother, older perhaps than yours, and not very strong, walked miles every day for the week before Easter services in one of our stations and on Easter morning she was on time for the sunrise prayer service. The Sunday school in another station portrayed the events of the last week through songs and simple dramatizations, effectively setting forth that entire beautiful week. Of a Good Friday service a Chinese student who wants to follow the Christ but is hindered by her parents said, "The meeting was too sad; it stabbed our hearts." Perhaps the Easter story this year will stab our hearts and stir us to more zealous service.

May Easter bring to us a sense of nearer fellowship with Christian folk of other lands who love Him too, a deeper desire to do His will, a greater consciousness of our responsibility in telling the Story to people in our homeland as well as to those afar.

Devotional Study for Missionary Societies

Theme for the Year: Moving Forward—Toward God

MARCH

In Our Economic Life

Song: "Where Cross the Crowded Ways of Life."

Scripture: Luke 18:18-30.

Leader: The craving of men for wealth is as old as the human race. Perhaps the quest for popularity was assured by possessions and for this reason the desire to own land, rare gems and articles of beautiful workmanship became a passion of mankind. Although modern times have brought a change in the basis of wealth, the distance between capital and labor remains the same and the problems arising from the gap between them are just as acute as they ever have been.

Jesus recognized the fact that many problems of men centered around money. Time has brought to us many differences in customs but the same fact remains for us today and we must face it honestly. That Jesus condemned money is untrue. His teaching concerning wealth dealt not with the money itself, but with the right use of it. Poverty and wealth are not virtues, but may be handicaps to men in realizing the real values of life.

Perhaps not many of us are to be counted among those who possess wealth. Neither are most of us among those who know real poverty. We live in moderate circumstances, circumstances which to millions in this world would be considered luxurious. We have pleasant homes; we have sufficient to eat; our children can live normal, healthy lives. We are, most of us, reasonably comfortable.

Economic security, however, should not lead to ignorance, inertia and indifference to the world about us. Our own snugness should not blind us to the condition of little children working in dingy factories, of men and women slaving long hours for starvation wages in industry, to the helplessness of the tenants in some of our agricultural districts. Nor should we think of these conditions as problems to be solved in the dim future and in some other state or country. Too often we fail to see the task next door. Let us ask ourselves these questions: What are the working conditions in my town? Is there racial prejudice? Do I buy supplies from dealers who pay starvation wages? What have I done to better these conditions? Do any who work for me get less than a living wage? What would Jesus do if he were here? If I am a Christian, what must I do to help make my community Christian? How may I come nearer to God by sharing in his plan for a more abundant material life for his children?

Solo: Draw Thou My Soul, O Christ.*

Draw Thou my soul, O Christ, closer to Thine;
Breathe into ev'ry wish Thy will divine:
Raised my low self above, won by Thy deathless love,
Ever, O Christ, thro' mine let Thy life shine.

Lead forth my soul, O Christ, One with Thine own,
Joyful to follow Thee thro' paths unknown:
In Thee my strength renew; give me Thy work to do:
Through me Thy truth be shown, Thy love made known.

Not for myself alone may my prayer be;
Lift Thou Thy world, O Christ, closer to Thee;
Cleanse from its guilt and wrong, teach it salvation's song,
Till earth, as heav'n, fulfill God's holy will. Amen.

(If this song is not available, the words may be read.)

Prayer: For—forgiveness for thinking of ourselves first; open eyes to see the need of others; courage to assume the responsibilities demanded; strength to carry the task through.

Response: Hear our prayer, O Lord, hear our prayer, O Lord,

Incline Thine ear to us, and grant us Thy peace. Amen.†

Leader:

Dear Lord, each selfish thought we think
Puts us afar from Thee;
Into our own dark depths we sink,
Where heav'n can never be.
Teach us to know Thee as Thou art;
To give as Thou hast giv'n!
O show us how a loving heart
May make this world a heav'n! Amen.

Response: (Repeat softly.)

—Hazel McClain.

Miss McClain is a member of the faculty at Southern Christian Institute.

*From *American Hymnal*, Standard Publishing Co., Cincinnati, Ohio.

†For music, see *Hymnal for American Youth*, D. Appleton-Century Co., and other standard hymnals. This music cannot be supplied from headquarters and is available only in hymn books.

Echoes From Everywhere

Fellowship Supper At Nanking South Gate

Mrs. James H. McCallum reports that one of the very nicest affairs they have had at the Nanking South Gate Church was the fellowship supper held the first week in October. "Over 100 church members sat down to an eight-bowl Chinese meal which had been cooked and prepared by the members of the Women's Council. This was a more daring adventure than it might seem on the surface to our American church women who perform the same task in well-equipped church kitchens. Our Chinese churches have no such equipment. The women borrowed the use of the kitchens of workers living close by, borrowed rice and vegetable bowls, chopsticks and tables from nearby Christian homes. They bought and prepared the chickens, ducks, fish and vegetables and served it in good Chinese style. Each person was asked to contribute twenty cents for the meal and due to careful buying and planning, this very nearly covered the cost."

First Impressions Of S. C. I.

The rush of registration and the first three weeks of school have passed. Our enrollment is larger this year than it has been for years. However, students are still coming to ask about fees, self-help and books. We don't encourage late registration but when a boy or girl depends upon a cotton crop for tuition, he must stay to harvest it. This means that he will be three or four weeks late.

You will be interested in the first impressions of Southern Christian Institute as expressed in themes in the English classes.

"The students and teachers were so friendly and that made me happy."

"Just to think, after a year of hard work on the farm I could start to school."

"It was funny to me that after a loud bell rang everybody changed rooms in a hurry."

"The buildings were so tall and white." (Most of our buildings are two-story.)

"I had never seen such a simple way to get a beautiful bright light." (An electric light.)

During the summer over 4,000 quarts of fruit and vegetables have been canned for the winter and more will be added when the fall garden is ready for harvest. The boys have been caring for acres of sweet potatoes and peanuts besides corn, cane and many vegetables. The vegetables are canned, the corn ground into meal, the potatoes stored, the peanuts ground into peanut butter and the cane made into syrup.

All departments are running smoothly, and with cooler weather, we hope progress will be rapid.

Hazel D. McClain.

Edwards, Miss.

India's Future in The Hands of Her Women

During the Sunday school institute the Christians living in outstations were in Damoh. Mr. Livengood made use of the opportunity to have a daily class for men and women evangelists. One of the remarks made by a Bible woman was, "It seems that the non-Christian women, more than the men, hold fast to their old beliefs and customs regardless of changes for the better." The sahib replied, "That is doubtless true. The men go from place to place, learn that the bonds of caste are

being broken, hear about new ideas (those advocated by Christ) and see them being put into practice by other non-Christians. But the men do not tell the women what they see and learn. Nor do they allow the *bais* to go away from home to learn these things. So the women remain ignorant and continue to believe the only customs and religion they know, often preventing the men from accepting Christ. There is a special need for the work you women evangelists are doing.''

It is true that ''India cannot advance farther than her women advance.''

ANN MULLIN.

Damoh, India.

Home Missionary Work In Mexico

In September the annual convention of our churches was held in San Luis Potosi. There was a fine spirit manifested in all meetings. Particularly fascinating was the report of the treasurer of the new Mexican Christian Missionary Society organized at the last annual convention. During the first year of its existence, over 400 pesos were raised. About half of this amount is still on hand and will be used in the extension of the work in Mexico. It will be over and above the work being done by the Council of Evangelism, which receives support from the board. The churches from Aguascalientes and San Luis have given generously, and we trust the society will grow with each year.

HALLIE STRANGE.

San Luis Potosi, Mexico.

Gift For Ginling

The new Infirmary of Ginling College is the gift of two alumnae, Mrs. Wu Hsien of Peiping and Mrs. T. T. Zee of Nanking, who with their two sisters made the gift in memory of their father. This is the first large gift of Ginling alumnae and is an evidence of the growing sense of responsibility of the alumnae for the financial as well as other interests of the college. At the last meeting of the board of directors, Mrs. W. S. New of Shanghai was appointed chairman of the promotional committee, and she with the help of Miss Kao Ren-ying, new alumnae secretary, has been putting before the alumnae the needs of the college and has been suggesting ways in which they can help. It is hoped through this agency to build up the loyalty and mutual understanding and helpfulness of this increasing number of outstanding Chinese women—now numbering three hundred and fifty-three.

Senior class, Colegio Internacional, Asuncion, on Recognition Day

They Put Us to Shame

Thirty-five of the seventy-seven women here worked as volunteers in town and villages during the week of evangelism. They were very happy to do this and worked hard. Among them were some of the blind and crippled. The women in the town were greatly pleased to hear the blind girls reading with their fingers in the Braille.

Our Bible women, our matrons and all our coworkers are tithers. I think there is no one who does not give at least one anna on the rupee (one-sixteenth of salary). Our women in the Home get five annas a month for spending money and one of these annas goes to the offering. The girls in the Training Home get two rupees (eight annas, which is less than a dollar) for food for the month. Most of them give two annas a month. I do not think any church excels the Kulpahar church in giving. They give so freely and easily.

MYRTLE FURMAN.

Kulpahar, India.

Ginling Has New Faculty Building

Ginling College has a new faculty dormitory with accommodations for fifteen. The building, which cost $35,000, provides adequately for living and entertaining. The money used was part of the funds raised for buildings in the campaign for Christian Colleges for Women in the Orient during 1921-22. Up to this time the faculty has been occupying a student dormitory but the increasing enrollment made necessary its return to the students. Thus four student dormitories are provided. The enrollment this year is the largest in the history of the institution—92 freshmen, 61 sophomores, 47 juniors, and 40 seniors. There are, in addition, 19 special physical education students taking a two-year course. There are additions to the faculty, too, both Chinese and Westerners, among the former our own P. T. Yuan.

''Times's up!'' says Dorothy Menzies to Ruth Mitchell, as she arrives to claim the services of their Indian teacher for language study

In Memoriam

Mrs. Minnie D. Goff, October 31, 1936, Cameron, Illinois. Active member of church and loyal worker in missionary society for over twenty-five years.

Mrs. Jennie Biddle, Canton, Pennsylvania. Most devoted member of missionary society and constant reader of WORLD CALL.

Mrs. Grace Clifford Gordon, November 7, 1936, Cicero, Indiana. Charter member of missionary society and loyal worker in all church activities.

Mrs. B. B. Megown, December 11, 1936, New London, Missouri. Teacher in Bible school for twenty years and superintendent when she passed away. Devoted and tireless supporter of missionary society.

Mrs. James Fath, November 30, 1936, Hamilton, Ohio. Faithful member of High Street Church and treasurer of missionary society for fifteen years, also WORLD CALL secretary.

Mrs. Ruth Brothers, January 10, 1937, LaGrange, North Carolina. Faithful and active member of Wheat Swamp Church and treasurer of missionary society over thirty years. Age 64.

Mrs. Sue Dail, June 24, 1936, LaGrange, North Carolina. Faithful member of Wheat Swamp Church and active member of missionary society.

Good Work In Bilaspur

Miss Ennis has certainly done a splendid work in Bilaspur. She has made friends for the school and has built up a wonderful reputation for the Burgess Memorial Girls' School. The longer I am here the more I admire her work, for it has taken patient, unceasing and strenuous labor to accomplish what Miss Ennis has done.

MARY JETER LONGFELLOW.

Bilaspur, India.

Hidden Answers

1. What does the Peace Poll indicate?
2. What project is engaging the congregation at Franklin Circle Church, Cleveland?
3. What is the new mood in the church?
4. What are some of the things for which we are indebted to Africa?
5. What did the young people of Mount Sterling, Kentucky, do on Armistice Day?
6. To what does Scandinavia probably owe prosperity?
7. What is the present status of the Scottsboro Case?

A Message from Generalissimo Chiang Kai-shek

By ADELIA SCHELLY

SUNDAY school workers who have been following the recent experiences of Generalissimo Chiang Kai-shek in China will be interested to have a word regarding the Generalissimo and Mme. Chiang Kai-shek from one who has met them both personally.

It is to Mme. Chiang Kai-shek primarily that the Christian character of this home is due. Mme. Chiang Kai-shek has been a professing Christian practically all her life. It was not, however, until after her mother's death, that the former Mei Ling Soong, now Mme. Chiang Kai-shek, became fully converted to dependence on God and the living of a Christ-like life.

As the political situation about her husband became increasingly difficult, Mme. Chiang Kai-shek decided to follow her mother's course and to rely on this same attitude of prayer and devotion that had sustained and comforted her mother. She began to spend much time in Bible study and in prayer. A new life was opened to her.

General Chiang held to his non-Christian belief for many years, though he never frowned on his wife's devotion to Christianity. As his power grew it was not long before attempts were made to assassinate him. His escape was credited to the Christian God answering his wife's prayers. So impressed was the Generalissimo that he began to study the Bible and to search for the realities in the Christian religion. It was not long before he was won to Christianity, and then he began to pray to God. He desired to profess his faith and to unite with the Christian church. It was a bold step for him to take. It brought ridicule from both his friends and his enemies. Even professing Christians doubted his sincerity but he persevered in his course.

In 1927 the missionary was quite unwelcome and Christianity itself found hostile reception in many quarters in China. This change in the General in his aligning himself with Christianity brought new respect and welcome to the mission cause. In achieving his aims for China, the New Life Movement was of great help. This movement sponsored by the Generalissimo and his wife has been built upon Christian principles. It challenges youth and enlists particularly the well-trained Chinese to give their lives for the upbuilding of China through service and without thought of gain. The ethics of Confucius had never challenged them in this fashion. General Chiang Kai-shek held before them a new path for life service.

In all of these recent experiences we may rest assured that two people at least, Generalissimo and Mme. Chiang Kai-shek, have been realizing afresh the power of prayer. Undoubtedly their faith in God has been multiplied. In the light of these recent days of anxiety and as he faces the still uncertain political future, the message he and Mme. Chiang Kai-shek sent to the World's Sunday School Convention at Oslo last summer assumes all the more significance, written personally by Mme. Chiang Kai-shek with the approval of the Generalissimo. The message reads as follows:

Left to right: President Y. G. Chen, University of Nanking; General Chiang Kai-shek, Premier of China; Tai Chi-too, president examination yuan; Chen Shuren, secretary

To the World's Sunday School Association World's Convention at Oslo, Norway.

In sending greetings to the World's Sunday School Association, and to the representatives from various national Sunday school and Christian organizations, we do so with the belief that the work to which you have put your hearts and hands will make a telling contribution to the ultimate well-being of the human race. We believe, too, that in the practical application of Christian ideals lies the surest and swiftest way toward world peace. Without the acceptance and application of (such) teachings the development of intimate friendship and cooperation will be retarded if not rendered impossible of achievement.

We speak to you from the heart of China, now beset by grave trials and menaces. Notwithstanding, we have found inspiration to hasten with movements designed to effect her rehabilitation and to equip her to take her proper place as a contributing agent in the great task of world betterment. The New Life Movement is nation-wide in its aims and achievements. Through it the people are reviving and adapting to modern conditions the ancient virtues and finding stimulation in its program of social reforms.

China is struggling through chaos—not entirely of her own making—toward order, and all that she requires of the world during this critical time is freedom to go about the business of rehabilitating herself and obtaining for her people security, happiness and prosperity. China has menaced none and has lived in friendliness with all, and we ask only that sympathy and prayers be accorded us that we may be able to fulfil our task unhindered and successfully.

We recognize all that Christianity has given and is giving to the people of China and we believe that the Christian church in China will increase a thousandfold its contribution to the enrichment of world Christian fellowship.

We send sincere wishes for the success of your convention and for continued increasing progress in Christian education and Sunday school work.

(signed) CHIANG KAI-SHEK.

Pension Fund Notes and News

Eureka College has begun membership in the Pension Plan with its entire faculty and administrative staff. The faculty members pay 5 per cent and the college 5½ per cent, except in case of women faculty members the dues are 4 per cent and 4½ per cent.

By mutual agreement the college treasurer sends the entire amount, deducting the employee's share from the salary. This is the first college to take complete membership and actually begin the payment of dues.

At the December meeting of the trustees which is the annual meeting, Arthur Chapman of Los Angeles, California, was elected a trustee. Mr. Chapman is a young business man of Los Angeles, the son of S. J. Chapman, lately deceased.

The number of names on the Ministerial Relief Roll is now 255. One of these men is now past ninety-two years of age.

A recent calculation shows that all beneficiaries of the Pension Fund have preached a total of 33,445 years. This proves that as a rule ministers give their whole active lives to their calling. There are exceptions now and then, but the exceptions prove the rule.

With the Social Security Contribution Pension plan going into effect January 1, 1937, for about 26,000,000 of the nation's salaried people, ministers and churches are among those not included. This means that millions of persons sitting in the pews every Sunday, who are now included in a pension plan, will be listening to many ministers who are not yet provided for. Both ministers and churches should at once take membership in the Pension Plan.

Helps for Leaders of Junior Groups

The suggestions given herewith are for the second through the fifth sessions of the study unit entitled "Worshiping God," written by Nan F. Weeks. The children's program materials for these sessions will be found in the "King's Builders" section of the February 7 issue of "Junior World."—Mabel Niedermeyer.

Feb. 7—*Worshiping God Out of Doors*

THE "King's Builders" section of the January 3 issue of *Junior World* carried the children's program materials for this session, and the helps for the adult leaders appeared in the January issue of WORLD CALL.

Feb. 14—*Worshiping God in a Tent Church*

From the simple worship beside an altar in God's out-of-doors, mankind, advancing in his knowledge of God, advanced also in his form of worship. This session will lead to the discovery of group worship as it was carried on in the tabernacle.

After a general survey of the lesson—the biblical material, the program, the suggested activities—there will need to be a wide study of various authorities on the tabernacle and its furnishings. The article on the tabernacle in the *One-Volume Bible Dictionary* by either Davis or Hastings will be of help to you at this point. *A Short History of the Hebrews* by R. L. Ottley, pp. 69-71, also contains valuable information for your use. Suggest to your Junior leader that these reference books be placed on the browsing table for the Juniors' use as well.

You may readily link today's session with that of last week by referring to the story of the campers. Just as they were forgetting to thank God for their food, so, many years ago, the Israelites who had been wandering about for a long time were inclined to forget God. As a further link between that session and this one, recall by means of questions and pictures and Bible references the chief incidents which connected the days of the patriarchs with the time of the encampment in the wilderness—the Israelites in slavery in Egypt; Moses, their leader; the escape across the Red Sea, etc.

Throughout this whole session care will need to be taken as you interpret to your Juniors the manner in which God spoke to Moses. Help the members of your group to understand that God spoke to him in that day much as he speaks to us today—through the life of Christ, through our own knowledge of what is right and wrong, through Christian purposes and convictions, through the lives of Christian men and women, through a need on the part of another and our ability to meet that need, etc.

Feb. 21—*Solomon's Temple*

During their wanderings in the wilderness the Hebrew people had their tent church for the worship of God. Now established and prosperous in the land of Canaan, they needed a permanent structure which should be worthy of their God. Although it was built by Solomon and bears his name, the idea and the planning were David's.

The purpose of this session is not to make a complicated, detailed study of the construction of the temple, but rather to lead your Juniors to feel the thrill of joy and awe of those early Hebrews as they worshiped God in the beauty and magnificence of the temple which they built in his honor.

Familiarize yourself with the background of the story, visualizing the following scenes:

David's preparation and ungratified desire. 2 Samuel 7:1-17; 1 Chronicles, chapter 22.

The work of building. 1 Kings 5:1-18; 6:1-10.

The grandeur of the decoration. 1 Kings 6:14-37.

The dedication ceremony. 2 Chronicles 5:2-14.

Solomon's prayer of dedication. 1 Kings 8:12-61; 2 Chronicles 7:1-3.

Look through your old issues of the *National Geographic* for pictures of the temple area of Jerusalem as it is today. The site of the present temple is believed to be that of Solomon's Temple and contains what is thought to be the altar upon which David made his sacrifices many years ago.

Feb. 28—*Where Jesus Went to Church*

This session will emphasize the thought that Jesus, our great example, was faithful to the synagogue—the place in which God's word was taught. A general outline of the synagogue service will help to show how our church services are an outgrowth of those Jewish meetings.

Again survey the entire lesson before making your plans. Also make a study of reference books giving fuller information in regard to the services in the synagogue. You will find the following books helpful to you at this point:

In the Days of Christ, Edersheim, pages 30-41, 86-121

Boys' and Girls' Life of Christ, Paterson-Smyth, pages 46-52.

One-Volume Bible Dictionary, Davis, article on synagogue.

If possible, make these materials available for your Juniors to use during their session today. A little research on their part is far more helpful to them than the acceptance of bits of information which have been discovered by another and passed on to them.

Perhaps there is a Jewish synagogue in your community. If so your Juniors may wish to plan to visit that institution sometime during the week. This may be done at regular weekly service of the synagogue, or it may be possible to secure a member of the Jewish faith to speak in the synagogue to your children and explain its service and furnishings at an hour during the week that is convenient to both yourself and the Jewish leader. In either case, however, you will be sure to find your Jewish neighbors more than gracious in extending a welcome to the members of your Junior group.

You will note that you are being called upon to contribute to your synagogue service today. Of course, you will need to confer with the Junior who will read the "lesson from the prophets" at your meeting so that you are in agreement as to the passage which is chosen to be read. Your exposition need not be long; in fact, a brief statement is more to be desired. Remember your task is "to make clear" the meaning of the Scripture passage that has been read.

March 7—*Great Cathedrals*

Through this session we hope the Juniors will discover how the great cathedrals grew out of man's love for God and his desire to worship him. The dawn of the Christian Era with its persecution of Christ's followers was the beginning of a devotion and loyalty which sought new and noble channels of expression; and none more fitting could be found than the building of magnificent places of worship. So the great cathedrals of the world stand today as testimonies in stone of man's devotion to God.

The children's program materials suggest several of the more famous cathedrals to be studied, but if you have visited other cathedrals or can secure a speaker who is familiar with others (and who knows how to tell about them in a way that will interest Juniors), substitutions may easily be arranged.

After making a list of the cathedrals to be included in your program, secure as large a picture as possible of each one. The following list of the cathedrals discussed in the Junior programs is accompanied by the number of the picture which may be secured from the Perry Picture Company, Malden, Mass.

Amiens, 1576; Rheims, 1580; Cologne, 1601; St. Peter's, 1750; Milan, 1685; St. Paul's, 1482; York Minster, 1504; St. John the Divine (New York); St. Peter's and St. Paul's (Washington). The last two are not yet completed.

Pictures of all the above cathedrals and many others may be found in Edwin Rayner's excellent book, *Famous Cathedrals.*

The study period may be in the nature of a tour of the great cathedrals. For this tour the pictures of the several edifices to be visited may be hung in different places in a large room or in

different rooms, the necessary number of chairs being placed before each picture.

In one of the "cathedrals" visited, the group might hold a brief worship service; in another where a piano or organ is available, a hymn of praise may be sung. In still another there might be an offering box on a nearby table, etc.

You are being asked to introduce the "tour" today. The following thoughts may be suggestive to you as you prepare your material for this introduction. Do not feel limited, however, by them. Through your own research you will no doubt find much interesting material, and you may wish to disregard that given herewith entirely.

Introductory Thoughts:

AT THE time of Jesus' crucifixion and for about three hundred years after, the life of any Christian was in constant danger, and many loyal followers of Jesus died as martyrs. For this reason the Christians dared not have a church or chapel in which to worship. All their meetings had to be held secretly in one another's homes or in caves.

But when in the year A.D. 306 Constantine, the first Christian emperor of Rome, decreed that all persecution of Christians must cease, the followers of Jesus were able to gather together without fear and hold their services of worship. But they had no churches in which to meet, and the houses of the people were too small for the ever increasing crowds. So with the Roman houses as a pattern they began to build magnificent churches which should, by their costliness and beauty, tell of the people's love for God.

There are many noble churches which are not cathedrals, for a cathedral is a church containing the "cathedra" or throne of a bishop. Hence such structures as Westminster Abbey, among the finest in all the world, are not cathedrals.

Building a cathedral in those long-ago days was a labor of love that went on month after month and year after year. The task was not completed in one man's lifetime. Some of the cathedrals were more than a hundred years in being built. Rich men brought their wealth to make them beautiful; poor men gave their labor to build them strong and true; artists in stone carved wonderful pictures in the stone walls telling stories from the Bible; artists in stained glass put together beautiful pieces of red and blue and amber and green glass to tell other stories. In those days the people did not have printed Bibles to read, but when they came to the cathedral to worship they could read these stories in the stone carving and in the stained-glass windows.

Though most of the famous cathedrals which we now know were built hundreds of years ago, they will stand strong and true and beautiful. For many centuries they have helped to remind people of God and have called them to come and worship.

There is danger that today's session may be too long and consequently the interest of the Juniors will be lost before the closing benediction. As you guide your Juniors as they plan this service, keep this fact in mind. Omit the study of one or more cathedrals rather than allow the service to become monotonous.

Your closing thoughts will unify the session and give this study its place in the entire unit—"Worshiping God."

A Word From the Field

The following is an extract from a letter which recently came to our office from one of our children's workers. We are passing it on to you so that you may know what other leaders like yourself are saying about their experiences in the present missionary study.

"Since you are working with missionary education, perhaps I should tell you how much the Juniors and their leaders are enjoying the Special Packet. We find the material concerning our work among Negro children both interesting and educational. I have seen many attractive towels and school bags in the making to be sent as Christmas gifts to Southern Christian Institute and Jarvis Christian College. I am convinced that this year's study will do much to erase prejudices and to promote a feeling of good will toward the Negro among our younger generation."

Race Relations Sunday

Are you planning to observe Race Relations Sunday in your Junior Department on Sunday, February 14? The Sunday nearest Abraham Lincoln's birthday has been set aside for many years as a most appropriate time for the churches of our country to express their feeling of good will and friendship toward those of other races. Our home missionary study at the present time gives to this day a double significance.

Program suggestions for all age groups have been prepared for use in the church school. Miss Hazel Lewis prepared those for the Junior groups. They may be ordered from the Department of Race Relations, Federal Council of Churches, 105 E. 22nd Street, New York City. Price 2 cents each; $1.50 per hundred.

New Special Packet Is Ready

The Children's Special Packet for use with the foreign study on Africa this year is now ready. Using as its title "With Our Junior Missionaries in Africa," this material centers the attention of our children's groups around the lives of our African missionaries' children who are under twelve years of age. This makes possible an entirely different approach to the study of our work in that great continent.

In addition to the informational background material for the leader, this packet will contain stories for both Primary and Junior groups, pictures and brief interesting sketches of some of our Junior missionaries, suggestions for various types of creative work, plans for an African party, African legends, etc. Without forgetting the Juniors in the least, special attention has been given to the Primary groups in the preparation of this material.

While our Juniors will not be studying about Africa until April, it will be well for you to order your Special Packet early so that you may become familiar with its contents. Send your order to United Christian Missionary Society, Missions Building, 222 Downey Avenue, Indianapolis, Indiana. Price 25 cents.

World Day of Prayer

Is the World Day of Prayer significant for children? Or is it an observance in which only young people and adults can participate?

These questions may be answered in either the positive or negative, depending upon the point of view of the adult leaders and parents of children. But why should they not be given an opportunity to share in this world-wide call to prayer? If guided and motivated aright will it not make prayer more meaningful to them and deepen their own Christian experiences to feel and know that they are a part of a great movement which circles the earth?

This World Day of Prayer which binds all faiths and all peoples together in one common purpose was first set aside for the first Friday of Lent in 1927. For seven years prior to that date, the peoples of several parts of the world joined in this observance, but it did not become world wide in scope until 1927. And this year, as in years gone by, groups will gather here and there in commemoration of this day.

Perhaps it will not be possible for Junior groups to meet together on that day. In some cases it might not be advisable to do so. But it would be well to talk about the day together with your Juniors as you meet the Sunday previous to the 12th. The theme for the children for this year is "Come Unto Me Children of Every Land," and this might well be the starting point of your discussion. You might further suggest and plan with the members of your group that they individually pause for silent prayer at some time during the day agreed upon by the Juniors. Do not fail to follow up the observance of the day on the following Sunday. Not by a show of hands to learn how many remembered their purpose to participate, but by further discussion which will add meaning to that experience.

Other groups may wish to meet for a brief service on the World Day of Prayer. Program materials have been prepared, and are available through the United Christian Missionary Society at one cent each or 75 cents per hundred. Be sure to ask for the children's programs when you send in your order.

One Hundred Years

By Glen Harter

Grandma Wiles

JULIA ADALINE JENNINGS was born in Louisville, Kentucky, February 3, 1837. She was married to Thomas M. Wiles, December 28, 1858. Mr. Wiles served as minister to many Indiana churches and Mrs. Wiles was active in all phases of missionary work. During their pastorate at Anderson, Indiana, in 1887, the building was improved, a Sunday school room built, a baptistry installed, a choir formed and the first missionary society organized, with Mrs. Wiles as president.

Mr. Wiles died in 1915 and Mrs. Wiles entered the Emily E. Flinn Home at Marion, Indiana, November 28, 1924.

Grandma Wiles has a remarkable memory. She remembers seeing Indians when she first came to Indiana and was a young woman when Abraham Lincoln became president of the United States.

She will celebrate her 100th birthday February 3rd in the Home that she loves. Friends from far and near will gather to help her celebrate but those dear souls she has lived side by side with through the years in our Church Home will feel just a little nearer than anyone else. Grandma loves people, she is a good neighbor and goes from room to room spreading sunshine and joy. The best thing we can say of Grandma Wiles is, "She is a Christian, she lives the Christian life three hundred and sixty-five days of the year and we love her."

A Son of the Forest

(*Continued from page* 23.)

and for the first time, she saw him smile broadly, as if he had enjoyed the fun. Ekofa had not been one to become friends quickly, but now that friendship was sure and loyal.

They traveled on. The giant forest trees were now replaced by palms.

"We are nearing the village, white mamma," Ekofa told Lucy who was wearily trudging before him. In his eagerness he unconsciously quickened his step. Then, through the forest came the rapid staccato notes of the *lokole* drum.

"What do the drums say, Ekofa?"

"They say, 'Our friends, the white teachers are c o m i n g,'" answered the black man.

Now the palm trees were replaced by banana trees, and the path broadened. As if a curtain had been raised, there stood the village stretched out before them, two rows of bamboo huts facing each other across the dusty street.

The entrance of the party was like a triumphal march. Camp fires burned bright, and the welcoming natives crowded about. At last the bedlam was over, supper was prepared, and the group gathered beneath the great palaver-tree for vesper services. When the missionary rose to speak, Ekofa, drawing his splendid black body straight and tall, rose beside his teacher.

"Nkötö, I have never asked before. Let me speak first tonight. These are my people. This is my village."

A hush fell upon the group as Ekofa stepped forward. Throwing back his head he opened his lips, and in his musical, liquid language told the story of the Savior to his people. How much it meant to him, and how forcefully he told it to his own. Lucy listened, fascinated by his oratory, pierced by his sincerity.

When the simple service was over, the black man came to Lucy. "White mamma, tonight is the first time I have returned to my village since I left it years ago."

"But how, Ekofa, did you happen to journey so many miles to the mission?"

"When my father, Ngömö, died, he called me to him. 'Ekofa,' he said, 'years ago I knew a white man, a Jesus doctor. Ngömö was his slave until he went back to the white man's country. He had to escape the sickness of the black man's country. Ekofa, make the journey to the white man's village. Find my white man's people, and be like them.'"

"And you came to the mission?"

"Yes, white mamma. The Jesus people were kind and they taught me. But my father's white man did not return to the black man's country."

For a moment Ekofa gazed at the fire which was slowly dying down. Then he turned to Lucy. "The white man's name is Nkökö Kirk. Do you know him, white mamma?"

The end.

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Station UCMS Broadcasting

(*Continued from page* 34.)

Miss Vida Elliott, who has been in San Luis Obispo, California, since her return from serving a term as a missionary in India, has accepted a position as young people's worker for Texas, under the direction of the state woman's missionary organization, with headquarters in Fort Worth.

December 31, 1936, our "Book Chat" editor, C. E. Lemmon, officiated at the marriage of his daughter, Alean, to Mark Pendleton Hale. Mrs. Hale received her education at Christian College and the University of Missouri and has just returned from several months of study in Europe. Mr. Hale is a graduate of Hiram College.

Stanley Weaver, who returned from Africa some time ago on account of ill health, was operated on recently at a Los Angeles hospital. We are glad to know that he is making good recovery.

Our sympathy is extended to Mrs. A. F. Wickes, whose husband is consulting architect for the Board of Church Extension, in the death of her mother, Mrs. J. L. Stubbs, who passed away on January 7th, in Redlands, California. Mrs. Stubbs was eighty-two years of age and had not been well for several years.

Word has come of the death of Mrs. Mildred McArdle of Norfolk, Virginia. Mrs. McArdle will be remembered for her contribution in the field of religious education programs for children, and as a member of the curriculum committee of the United Society.

Now that our missionary attention is focused on Africa, many will wish to have *Congo Mission News,* published in Leopoldville, Congo Belge, Africa, every quarter. The rate for the year is sixty cents.

George Walker Buckner, father of our editor, and pastor of the church at Cannonsburg, Pennsylvania, has been appointed chaplain for the senate in that state.

Mrs. Minnie A. Ogden, retired missionary from Tibet, has made good recovery from an operation performed in a hospital in Lima, Ohio. She is with her daughter, Mrs. Ruth Peterson, in that city.

Some time ago Mr. and Mrs. Samuel F. Goodsell were compelled to return from their field of service in China because of ill health. We are glad to know that Mr. Goodsell has so far recovered that he is able to accept an appointment on the research staff and in the production department of the Pioneer Hi-Bred Corn Company of Des Moines, where he and Mrs. Goodsell are now located.

We regret to hear that Homer P. Gamboe, home on furlough from India, was struck by an automobile in Chicago on January 11, causing a fractured skull. An operation that same evening seems to indicate that he has every chance for recovery. The family resides at 10633 South Hale Street in Chicago.

Miss Genevieve Brown, executive secretary in the department of missionary education of the United Society, was called to Ottumwa, Iowa, following the death of her father, George D. Brown, on January 11. Mr. Brown had been in ill health for some time.

When Mrs. Lewis A. Hurt returned with her husband to Africa last fall, she probably felt that she would not see her mother again. In any case it must have been a shock to have word of her death which occurred on Christmas Day. Mrs. Norton had been a semi-invalid for many months. Lois Marie Hurt, a student in Eureka College, spending the holidays in Indianapolis, was in the city when her grandmother passed away.

We regret to learn that Dr. E. I. Osgood, former missionary to China, and recently minister for the church at Chardon, Ohio, has had a slight stroke, but are glad to hear that he is recovering. His home is at Hiram, Ohio.

Word has just reached us of the death of Mrs. Lucy M. Teeple of Akron, Ohio, on December 7th last. For ten years she was treasurer of the missionary society. Mr. Teeple was a member of the executive committee of the United Society for several years.

Mrs. Mary C. Hoffman, former state secretary of missionary societies of West Virginia, has been in ill health for the past year but is slowly recovering at her home in Fairmont. She reports the death in Woodward, Oklahoma, of a brother. Fleet Covalt, on November 30. Mr. Covalt was an elder in the church at Woodward.

Because of her years of service and experience in Congo, the state has granted Goldie Alumbaugh the same degree held by other nurses, without the course of study in Belgium which she had expected to take. While Miss Alumbaugh has had all the privileges of her calling, she has not had the title until now.

A. E. Elliott, who recently resigned as a missionary to Paraguay, has been appointed one of four persons to establish an office in Kansas City for the Emergency Peace Campaign. This office will serve a radius of 200 miles.

For a number of years when the College of Missions was in Indianapolis, one of the valued professors was A. R. Miles. We regret to learn of the passing away of Mrs. Miles in December.

From Dr. and Mrs. Donald A. McGavran, Mungeli, India, comes word of the arrival of another daughter in their home.

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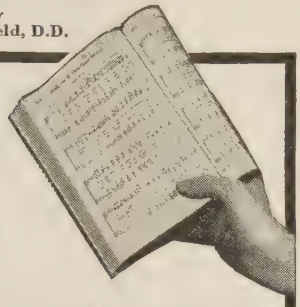

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Book Chat

(*Continued from page* 24.)

PLAIN THOUGHTS ON WORSHIP, by Edwin A. Goldsworthy. Chicago. Willett, Clark & Company. 135 pp. Price $1.50.

THE USE OF THE BIBLE IN PREACHING, by Carl S. Patton. Chicago. Willett, Clark & Company. 268 pp. Price $2.00.

NEW FAITH FOR OLD, by Shailer Mathews. New York. The Macmillan Co. 300 pp. Price $3.00.

THE BIBLE DESIGNED TO BE READ AS LIVING LITERATURE, arranged by Ernest Sutherland Bates. New York. Simon and Schuster. Price $3.75.

WHY WE WENT TO WAR, by Newton D. Baker. New York. Published by Harpers for the Council on Foreign Relations, Inc. 197 pp. Price $1.50.

President Wilson's war secretary repudiates altogether the thought that the president was fooled, or that subtle or underground influences were at work to bring America into the war, or that the American people were not fully informed as to the issues at stake. Mr. Baker shows that our government played the game according to the rules then operating among nations, and that we interpreted the rules on a high ethical level. The author is one of the nation's ablest lawyers; and if one accepts his premise, he makes his case absolute. However, many thoughtful readers will ask the question, "How about the rules of the game?" Are not the old definitions of national honor and neutrality of questionable validity in the present world situation? Do we not need a new set of international rules?

C. E. L.

THE WAY OF THE WITNESSES, a New Testament study of the missionary motive, by Edward Shillito. New York. Friendship Press. 152 pp. Price $1.00 cloth; 50 cents paper.

This well-known essayist and missionary leader from England sets out to show that the missionary motive is in saturation in the New Testament. It is much like the famous book of the late A. McLean, *Where the Book Speaks.* The McLean book was more textual in its treatment, while this book is more historical and comprehensive in its view of primitive church life. Besides its excellent English diction the material is well organized for class study.

C. E. L.

THE CHRISTIAN DIFFERENTIAL, by Talmage C. Johnson. Nashville. Cokesbury. 192 pp. Price $1.50.

A very excellent series of sermons by the young pastor of the First Baptist Church of Kinston, North Carolina. The

(*Continued on page* 47.)

Women and World Highways

(*Continued from page* 35.)

tributions made by them to our own welfare and happiness. Even as this is being written a committee has been appointed to consider the feasibility of consolidating the two white and Negro ministerial unions in Richmond into a single body to further Christian work in all churches. This proposal came from the white group and the report will be made at the regular meeting of the union in February.

It was a Negro, James A. Bland, who wrote and published in 1878 the song we all love to sing, "Carry Me Back to Ole Virginny." He sings, "No place on earth do I love more sincerely, Than ole Virginny, the state where I was born." We believe that the day is not distant when Negro Virginians will love the state, not only as the place of their birth, but because of the increasing friendliness and appreciation and opportunity for development that is given them in "Ole Virginny."

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Unified Promotion, Disciples of Christ

Report of Receipts and Record of Distribution for July 1, 1936 to November 30, 1936

States	Total Amount of Receipts[1]	Amount for distribution on percentage basis[2]	DISTRIBUTED ON PERCENTAGE BASIS						GIFTS ABOVE PERCENTAGE FOR DISTRIBUTION		
			Chr. Unity	Colleges[4]	Int. Conv.	Pension Fund	State Societies[4]	U. C. M. S.	Ch. Ext.[5]	Nat. City Church[6]	Other Boards[7]
Alabama	$ 2,969.82	$ 2,955.02	$ 2.91		$ 4.69	$ 263.58	$ 1,186.14	$ 1,497.70	$ 5.00		$ 9.80
Arizona[8]	283.66	283.66	.23		.06	33.34	64.28	185.75			
Arkansas	1,998.56	1,947.16	1.79			277.79	592.36	1,075.22	1.40		50.00
California North[3]	4,228.66	4,171.25	14.89		.62	335.50		3,820.24	12.41		45.00
California South	8,410.13	8,081.32	8.76		21.00	1,029.74	1,521.86	5,499.96	12.23		316.58
Colorado	1,575.57	1,542.57	2.09		2.93	107.07	413.78	1,016.70			33.00
Florida[8]	1,746.50	1,498.50	1.22		25.02	146.32	282.06	1,043.88	10.00		238.00
Georgia	2,606.95	2,338.95	.53			153.33	969.58	1,215.51	10.00		258.00
Idaho South	350.88	318.88				28.88	61.32	228.68			32.00
Illinois	11,373.65	10,749.14	20.63	$ 551.73	6.23	1,201.51	2,197.78	6,771.26	36.06	$ 3.84	584.61
Indiana	16,739.55	16,460.29	43.97	118.13	13.83	1,583.94	2,243.10	12,457.32	52.54	.60	226.12
Iowa	6,447.15	4,986.83	10.00	334.72	26.44	610.72	796.10	3,208.85	33.78		1,426.54
Kansas	5,802.42	5,658.50	3.80		31.83	898.32		4,724.55	73.02	17.56	53.34
Kentucky	9,098.36	8,604.59	41.27	455.67	4.00	837.06	883.10	6,383.49	10.00	20.62	463.15
Louisana	721.77	721.77				61.42	110.32	550.03			
Maryland, Delaware, District of Columbia	5,656.75	4,481.15	3.24	595.64	17.42	437.56	690.63	2,736.66	7.50	868.10	300.00
Michigan	4,249.31	2,087.71	8.18	119.23	4.40	236.08	536.69	1,183.13	20.00	20.00	2,121.60
Minnesota	515.88	497.00	1.89	.03		106.52	121.21	267.35	1.88		17.00
Mississippi[8]	1,012.47	1,007.47	.70			263.37	194.52	548.88	5.00		
Missouri	8,996.02	8,717.84	36.14		30.13	1,310.86		7,340.71	34.46	100.00	143.72
Montana	617.67	599.07				95.41	209.94	293.72	13.60		5.00
Nebraska	2,832.35	2,604.78	5.52	61.93	3.47	249.38	774.38	1,510.10	24.57	12.50	190.50
Nevada	8.00							8.00			
New England	416.56	341.56				28.80		312.76			75.00
New Mexico	596.08	572.08	.61			13.36	207.85	350.26			24.00
New York, New Jersey	2,921.48	2,759.48	15.68	4.64	4.05	488.47	503.36	1,743.28	3.00	4.00	155.00
North Carolina	5,565.76	5,108.94	1.64	478.47	1.99	158.89	2,761.55	1,706.40	4.34		452.48
North Dakota	10.46	10.46				2.70		7.76			
Ohio	15,562.14	14,294.55	41.98	51.19	20.07	2,296.66	1,519.88	10,364.77	94.65	114.00	1,058.94
Oklahoma	6,126.21	5,910.36	3.72		.41	676.40	1,219.64	4,010.19	27.94		187.91
Oregon	2,837.42	2,816.99				487.32		2,329.67	15.43		5.00
Pennsylvania	5,565.09	5,268.64	7.89	121.34	5.92	748.94	1,009.38	3,375.17	36.45		260.00
South Carolina	315.61	315.61		.63		40.33	170.05	104.60			
South Dakota	63.44	63.44				14.75	3.12	45.57			
Tennessee	3,199.75	3,154.63	6.61		6.82	569.40		2,571.80	18.78	6.31	20.03
Texas	11,986.62	11,302.48	17.56		12.15	1,448.31	2,093.83	7,730.63	4.10	25.00	655.04
Utah	22.05	22.05				.54		21.51			
Virginia	7,918.80	7,201.89	2.32	903.34	6.48	199.20	2,414.79	3,675.76	5.00	9.61	702.30
Washington[8], North Idaho[8]	4,788.77	4,628.27	3.86		5.81	488.70		4,129.90	10.00		150.50
West Virginia	2,957.12	2,957.12	.26	46.53	.03	200.03	1,003.19	1,707.08			
Wisconsin	118.90	118.90				8.77	63.60	46.53			
Wyoming	157.92	157.92				12.97	33.60	111.35			
Canada	761.25	751.25	.10			75.03		676.12			10.00
TOTALS	$170,133.51	$158,078.07	$309.99	$3,843.22	$255.80	$18,227.27	$26,852.99	$108,588.80	$583.14	$1,202.14	$10,270.16

[1]This includes cash received by Unified Promotion and offerings reported by the cooperating agencies.
[2]The distribution is made according to mutually agreed percentages based on the giving of the churches and organizations within the state to the agencies cooperating in Unified Promotion for the five-year period ending June 30, 1934.
[3]The State Society has a contractual relationship with the United Society and its share is included in the amount distributed to the United Society.
[4]The State Society or the college column is left blank where they are not cooperating.
[5]By common agreement, Church Extension shares only in the increases and receives also designated gifts and gifts for specific purposes.
[6]The National City Church, also by common agreement, does not have a percentage but receives designated gifts and gifts for specific purposes.
[7]"Other Boards" means state society, college, International Convention, Pension Fund and United Society.
[8]The reports for Arizona and Florida are incomplete.

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The Missionary Register

Missionaries Going to the Field

Mr. and Mrs. William H. Fonger, Philippine Islands, SS. "President Grant," Dollar Line, Seattle, January 2 (if strike permits) or SS. "Empress of Japan," Canadian Pacific Line, Vancouver, January 9.

Alexander Paul, executive secretary to the Orient, SS. "Empress of Asia," Canadian Pacific Line, January 19, Vancouver.

Missionaries Returning from the Field

Dr. and Mrs. Paul R. Slater, China, Maerst Line, New York, June 2.

Miss Alice Clark, India, leaves India April 16.

A Remarkable Ministry

During the years of his ministry with the Christian church at Rochester, Minnesota, Ernest Molloy came to give increasing portions of his time to visitation of patients in the great Mayo hospitals located there.

Since April 19, 1936, Mr. Molloy has been devoting five days a week to his chaplaincy duties. On Sunday and Thursday afternoons he ministers to the church at Plainview, Minnesota, a service which helps finance his hospital work. In that time he has made 3,000 calls on patients from more than thirty states, five provinces of Canada and ten foreign countries. In December alone he made 450 calls on 175 people. In numerous ways Mr. Molloy gives himself to people of all creeds in this remarkable Christian ministry.

Book Chat

(*Continued from page* 45.)

preacher is seeking to set forth that quality of life and belief that really makes one a Christian.

C. E. L.

THE FUTURE OF LIBERTY, by George Soule. New York. The Macmillan Co. 187 pp. Price $2.00.

The author examines the problems and difficulties of liberty in our changing social situation in the United States. He traces the history of liberty in the United States from 1776 to 1932. He waxes satirical in his discussion of the work of such voluntary organizations as the American Liberty League. He has keen criticisms of such advocates of regulated capitalism as Walter Lippmann. Liberty according to his definition must have a purpose. If that purpose is to be the larger life for the multitudes then it must be an economic system which keeps in mind the common man. He thinks we are being pushed inexorably beyond even a planned economy into a more socialized state. His contention though in what he calls "Socialized liberty" is not for the Marxian system with its dictatorship but a collective democracy, permitting a wide diffusion of private property, with the social ownership of the tools of production.

C. E. L.

ADVENTURES IN RECREATION, by W. W. Pangburn (72 cents). A. S. Barnes & Co.

PARTNERS IN PLAY, by Mary J. Breen ($1.00). A. S. Barnes & Co.

SOCIAL GAMES AND RECREATION, by Mason and Mitchell ($2.50). A. S. Barnes & Co.

An interdenominational committee of which the writer is a member was recently making plans for its 1937 youth conference. Before the youth members of the committee was placed this question, "What is the most puzzling problem Christian young people face today?" Said one as the discussion developed: "Our problem is how to use leisure time in a Christian way."

These three books give valuable suggestions to church and community groups that are grappling with a fundamental problem of adults as well as of youth. *Adventures in Recreation* is a brief, nontechnical handbook or text dealing with principles and containing splendid suggestions. The commmunity point of view predominates, since the National Recreation Association sponsors the book, as it does the following one.

Partners in Play combines principles of recreation with detailed plans and suggestions which makes it a brief compendium of plans and games. The most complete work of the three is *Social Games for Recreation.* Already in its third printing, doubtless it will go through many more. A wide range of games, plans and ideas, graded from juniors to adults, are included.

The most serious defect in these works is inadequate treatment of folk-games and dances. While social dancing is taken for granted, this newest and most promising type of recreation is barely mentioned.

JOHN HARMS.

CAN DELINQUENCY BE MEASURED? Sophia M. Robison, $2.50. Columbia University Press.

Sophia M. Robison of the Welfare Council of New York City, working under the joint sponsorship of her own organization and the Department of Sociology of Columbia University, offers a study which challenges accepted canons of juvenile delinquency. First, the term "delinquency" is used to describe anti-social behavior whether the culprit is apprehended by the courts or not, whereas the restricted use of that term concerns only children who have been brought before the courts. For every child known to the court in New York City in 1930 there was another child in the records of other agencies for similar behavior. In the second place, Mrs. Robison challenges the old theory of "delinquency areas" as breeding places of crime and delinquency. She holds that delinquency characterizes social groups rather than geographical areas. She therefore substitutes the "Health Area" method, which relies on more frequent studies of smaller geographical units. Her third challenge is to the present use of statistical procedures in the qualitative approach to social problems. Analysis of cases by sex, age, race, parent nativity and offense, indicates that certain groups are not proportionately represented in the official count. Children of one religious body far outnumber those of another; children of Italians and Negroes are more likely to be in court than those of Jews and white Protestants. That does not argue less anti-social conduct among the latter, according to Mrs. Robison, but that the same conduct receives different treatment. This book will be read with profit by the taxpayer, workers with boys and girls, the Sunday school worker and the pastor.

J. A. C.

Persecution in Africa

"Are natives persecuted because of their faith?" Yes and No. No, in that they are not "stoned to death." Yes, in that they have to often give up much and be ridiculed. The initial step is not always hard. The test usually comes later in life, when they find themselves in line for chieftanships, inherited wives, or the taking of a wife as a Christian rather than by a series of trial marriages. The test comes when someone dies and they are asked to give goats and chickens to placate evil spirits: the test comes when they can get a better paying job elsewhere and have prestige in their community by a more lavish life.—*Congo Cobwebs.*

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The Last Page

Native Humor in Congo

AMONG numerous freight boats which ply the Congo is the "Kalina," which usually pulls seven to nine barges, strung out single file. At Congo Christian Institute one of the afternoon women's groups was trying to choose a name for this mothers' group which meets at four o'clock to take all the children to the baby or children's clinic. One spoke up, "Call us the 'Kalina.' We always have so many little ones following along behind."

"You sometimes find a pearl in an oyster stew," remarked the waiter, pleasantly.

But the customer only grunted, "I'm looking for oysters."—*Christian Science Monitor.*

Bobbie had never seen a live sheep, but one of his most treasured toys was a little woolly lamb on wheels, which he drew all about the house and yard. Last summer he went to visit his uncle, who owns a sheep ranch in the West. When Bobbie spied a flock of sheep, he exclaimed:

"You must have bought them cheap, Uncle, because they've all lost their wheels."

"I always wondered where all the Smiths came from until I came to this city."

"Then what happened?"

"I saw a sign, 'Smith Manufacturing Company.'"

The Sensible Way

Foreman: "Hi, there, you; didn't you tell me you never got tired?"

Sam: "Dat's right, boss, ah allus stops an' rests befo' ah gets tired."—*Boston Evening Transcript.*

A Congo Fable

ONCE upon a time there was a Monkey who went to the wise old Porcupine for a charm which would make him immune to the arrows of Man. The Porcupine looked at the Monkey and finally said he would give him a charm on one condition, that he would not eat bananas. If he did the charm would be useless. The Monkey readily agreed and soon was running down the path, the proud possessor of a charm. But alas, he came upon a beautiful bunch of ripe bananas.

They were ripe and tempting. The poor Monkey's mouth watered. Oh, if he could only touch them with his hand! He raced back to the Porcupine and breathlessly told him of the bananas. The Porcupine shook his head. "Can't I just touch them?" pleaded the Monkey. The Porcupine finally agreed, so the Monkey raced happily back. He touched the bananas, tested their ripeness. They were ready to eat. If he could only smell them!

Again the Monkey went back to the Porcupine and told him of his wish. Again the Porcupine refused but upon the Monkey's insistence agreed, but warned him not to eat them. The Monkey tore back, climbed the banana stalk and took a big whiff. He took another and another. If he could only hold one in his mouth and feel it with his tongue!

This time he had to plead a long time with the Porcupine but finally persuaded him that it would be all right. He was to merely put one in his mouth. This he did, twisting it with his tongue. The temptation was too great. He greedily ate it up, then another and yet another. He was so stuffed that he could not move, so he curled up into a ball and went to sleep. The woman who owned the garden spied him and called her husband, who shot him down with his bow and arrows.

—*Congo Cobwebs.*

Remonstrance

By Max H. Webster

I am impatient, Lord.
I want to see men's lives catch fire
And blaze up quickly with so fierce a heat
That all injustice everywhere
Shall melt before the fury of their wrath.
I want to quicken human sympathy
Until the bitterness of distant lives
Awakens pity even in the hearts
Of those imprisoned in the world they see.
I want to touch the sleeping soul of youth,
To press its roots deep in the fertile past,
To warm it with the heat of tropic suns,
And force it into sudden flower.

I am impatient, Lord.
I cannot understand how thou canst wait
Upon the glacial motion of the years. . . .
Yet be thou patient even now with me,
And help me climb love's tortuous trail
with thee.

—*Congregationalist.*

Buick coupe with rumble seat for horses, cows, pullets, etc.—*Advertisement in Salt Lake City paper.*

Law gives the pedestrian the right of way, but makes no provision for flowers.—*Toledo Blade.*

Seven Good Reasons for Prohibition

A lawyer was speaking at great length, and with a great display of learning, in opposition to a prohibitory law. An old farmer, who had been listening quietly, shut up his knife with a snap, and said: "I may not understand all the points of this question, but I have seven good reasons for voting for prohibition."

"What are they?" asked the lawyer.

The shrewd old farmer answered wisely, "Four sons and three daughters."

Kansas Wind

The wind doesn't make me nervous;
It tells me such int'resting things—
The gossip of neighboring villages,
The song that a strange land sings,
It brings me the voice of a loved one
Who is miles and miles away
And I hear quite plainly the prattle
Of my babe of yesterday.

The wind doesn't make me nervous;
I'm calm in the face of its power,
And I pity my neighbor who fidgets
And fusses, each wind-blowing hour
For I know he is deaf to its music,
And he stops up his ears 'til it's spent;
But to me it is vital—I love it
And besides, I know it's God-sent.

—JEAN HATHAWAY HEDGES.

They Also Serve

For a long, long time I've wanted to pay
A tribute to the women who go out of their way
To pick folks up and carry them far—
The women who're generous in the use of their car.

They furnish the gasoline, hurry from home
To accommodate those with no car of their own.
With meetings prolonged an hour or more
They still have time to return to our door.

They also serve—these women who take
Others to meetings they might not make.
Smiling, unruffled, they honk and pause
While we hunt the door key and their tardiness cause.

So here's to the women wherever they are—
The women who're generous with the use of their car
They swell every meeting with their courtesies.
Lord, we are grateful for souls such as these.

—MAYME GARNER MILLER.
Houston, Texas.

The husband drew up a chair beside his wife's sewing machine the other day and remarked:

"Don't you think it's running too fast? Look out, you'll sew the wrong seam. Slow down, or you'll stick that needle in your finger!"

"Why, what's the matter with you? I've been running this machine for ten years."

"Oh, I was merely trying to assist you. Just as you try to help me drive the car."—*Diamond Points.*

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and

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To those aged 70-80	7%
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4. Send check giving age; if husband and wife, give both ages, and annuity agreement will be immediately returned.

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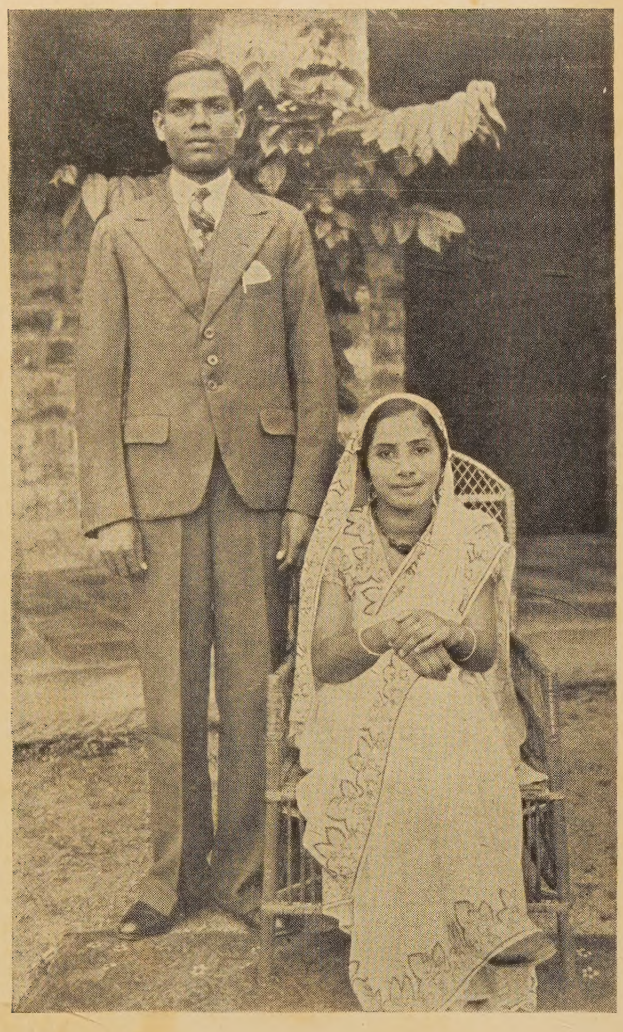

CHRIST CHANGES THINGS

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What greater testimony could be had in behalf of the world program of the church than these two splendid lives, Mr. and Mrs. Buddhi Singh, who are the result of Christian missions. He grew up as an orphan in our Damoh Boarding and Industrial School. Last year he graduated from the Spence Teachers' Training College in Jubbulpore and since July has been a teacher in the Damoh school. In June he married Winifred Nathan, daughter of the school's house father, himself a product of the school. Her mother is the house mother, and was recently selected by the commissioner of the Central Province of India to be a member of the Local City Board of Damoh. This appointment is a compliment to the teachings of Christianity which make it possible for women of India to achieve recognition. Her daughter and the man she has married have had before them at all times the highest ideals, and have been taught daily the life the Master would have them live. That this help has not been in vain is seen in their lives today.

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